

S
970.004
G2m
1981

MONTANA'S INDIANS

THEIR HISTORY & LOCATION

STATE DOCUMENTS COLLECTION

APR 03 2003

MONTANA STATE LIBRARY
1515 E. 6th AVE.
HELENA, MONTANA 59620



-L. ARKINSON-80-

MONTANA STATE LIBRARY

S 970.004 G2m 1981 c.1

Montana's Indians :their history and loc



3 0864 00039965 2

INDIAN EDUCATION DEPARTMENT
(TITLE IV)
GREAT FALLS PUBLIC SCHOOLS
P. O. BOX 2428
GREAT FALLS, MONTANA 59403

"Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to man and animals. We cannot sell the lives of men and animals; therefore we cannot sell this land. It was put here for us by the Great Spirit and we cannot sell it because it does not belong to us. You can count your money and burn it within the nod of a buffalo's head, but only the Great Spirit can count the grains of sand and the blades of grass of these plains. As a present to you, we will give you anything we have that you can take with you; but the land, never."

Blackfeet Chief, Recorded in a
19th Century Treaty Council

The artwork for this handbook was done by Leland Arkinson, a young Chippewa-Cree artist. He was employed by the Title IV Indian Education Program prior to his fatal car accident in June 1981.

Duplicated and distributed by
ED ARGENBRIGHT
State Superintendent
Office of Public Instruction
Helena, Montana

BV12682

TABLE OF CONTENTS

	<u>Page</u>
Introduction	1
Historical Overview of Montana's Indians	2
Blackfeet Reservation.	10
Crow Reservation	16
Flathead Reservation	21
Fort Belknap Reservation	26
Fort Peck Reservation.	31
Northern Cheyenne Reservation.	38
Rocky Boy's Reservation.	44
Little Shell Band of Chippewa.	49
Chronology of Important Dates and Events in Montana Indian History	55
Statistical Information About Montana's Indians	
Montana Indian Population Figures (1977).	59
Urban Indian Population Figures (1970).	60
Montana Reservation Acreages (1981)	61
Bibliography (By Tribal Group)	63
Films.	81
Videotapes	84

INTRODUCTION

In this handbook, we are attempting to provide a brief look at Montana's Indians. We were asked by the Curriculum Coordinator to put together some materials to supplement the textbook for the Montana History classes taught to seventh graders in the Great Falls Public Schools. The following pages are the end product of the project. We have organized the material by reservation areas, even though in some cases, more than one group lives on the reservation. We have also included a section on Montana's "landless" Indians, now officially organized as the Little Shell Band of Chippewa.

We are especially interested in providing a look at the contemporary status of Montana's Indian groups. Much has been written about their history, but many people don't know who they are and how they live today. For those readers who want more information, we have provided a bibliographic section for this purpose.

Most of the information was obtained from the Bureau of Indian Affairs, Billings Area Office. The information on the Little Shell Band of Chippewa was provided by James Parker Shield, a former teaching intern at the Indian Studies Resource Library, now on the administrative staff of Governor Schwinden. We are also in debt to Drs. Michael P. Malone and Richard B. Roeder for permission to use some material from their book, MONTANA: A HISTORY OF TWO CENTURIES.

If you have any questions regarding the materials in this handbook or wish to obtain more information, please contact the Indian Studies Resource Library (Largent School, phone 791-2195).

JoAnne St. Martin
Resource Librarian
Indian Studies Resource Library

HISTORICAL OVERVIEW OF MONTANA'S INDIANS

All of Montana's Indian tribes migrated into this region, most of them within the last three hundred years. Most of the Indian people came to what we know as Montana in search of better hunting grounds or because they were pushed here by other groups. The boundaries of Indian tribes were not fixed. No one tribe owned land as we know it, but each claimed its use and a specific hunting territory. Stronger tribes often dominated their neighbors. With the acquisition of the horse, the Plains Indians (as they are categorized by historians) became more mobile and more efficient hunters.

The Plains Indians moved around in fairly regular patterns, most often following the buffalo, which was the mainstay of their existence. The buffalo provided them with most of their meat, clothing, shelter, and utensils. In the warm weather, they moved freely hunting the buffalo. In the winter, they selected well-protected areas for extended encampment. This pattern of life existed as long as there was abundant buffalo and the freedom to move across the plains.

The coming of the white man threatened the Indians' way of life. The main reason for Indian-white conflict was the total disruption of the Indians' use of the land, not his ownership of it. If we wonder why the Indian people fought so fiercely, perhaps we can understand it better if we recognize that they were trying to protect and maintain their culture.

The following overview of the Montana's Indians is taken from MONTANA: A HISTORY OF TWO CENTURIES by Drs. Michael P. Malone and Richard B. Roeder, published by the University of Washington Press, 1976, pages 11-16.

The only Indians, apparently, who lived in Montana before 1600 were those whom the white men found in the western mountains, the plateau Indians. The best known of these were the Flatheads, who, like many other plateau peoples, belonged to the Salishan language group. The Flatheads (the origin of whose name is disputed) were the easternmost of all the Salishan tribes. Prior to the invasion of eastern Indians after 1600, they lived in the Three Forks area and ranged as far eastward as the Big Horn Mountains. Before 1700, the arrival first of Shoshonis from the south, and the the Blackfeet from the northeast, forced them to retreat westward into the mountains. Their homeland, by the time Lewis and Clark found them in 1805, centered in the beautiful Bitterroot Valley.

The Flatheads combined in roughly equal parts the cultures of the plains and the plateau peoples. They joined forces once or twice a year with their allies, the Nez Perce of Idaho, to hunt buffalo on the plains. Like the other mountain tribes, they lived in constant fear of, and war with, the Blackfeet of north-central Montana. The white men would find the Flatheads "peaceful," friendly, and especially interested in Christianity. This friendliness stemmed, most likely, not from any special meekness on their part, but from their need for allies, even white allies, against the better armed and more numerous Blackfeet.

Closely related to the Flatheads were the Pend d'Oreille or Kalispel Indians, who were also of Salishan linguistic stock. The lower Pend d'Oreille lived mainly along the Clark Fork River and around Pend d'Oreille Lake in Idaho. The upper Pend d'Oreille were located generally to the south of beautiful Flathead Lake and for a time even occupied the Sun River Valley east of the Continental Divide. These Indians intermingled and allied with their Salishan cousins, the

Flatheads and Spokans, but they absorbed less of the plains culture than did the Flatheads. Instead, like most plateau people, they depended mostly upon plants and fish for food. After the invasion of the eastern plains Indians, the Pend d'Oreilles joined the Flatheads in their westward retreat.

In the far northwest corner of Montana lived the Kootenai Indians. Their ancestry is uncertain, and their language is apparently unrelated to that of any other tribe. Although they were not Salishan, the Kootenai had by 1800 become friends of the Flatheads and Pend d'Oreilles, and today they occupy the same reservation. Like the Flatheads, they merged the ways of the plains and the plateau. Until the Shoshonis and the Blackfeet drove them out, the plains Kootenai traveled the prairies above and below the Canadian boundary. The Upper and Lower Kootenai lived for the most part in the rugged Kootenai Valley of southeastern British Columbia, northwestern Montana, and the Idaho Panhandle. Later, many Kootenais moved southward to the Flathead Lake area. The first British and American explorers found these people isolated in their remote mountain valleys. They had only limited contact with the whites until later in the nineteenth century.

Beyond the mountains lived the invaders from the east, the plains Indians who had by 1800 driven the Salish and the Kootenai from their buffalo lands. The most fierce and powerful of these were the Blackfeet. The Blackfeet belonged to the Algonquian language group. They were very numerous, probably totaling fifteen thousand people by 1780. Three separate tribes made up the Blackfeet Nation: the Blackfeet proper, or Siksika, to the far north; the Kainah or Bloods south of them; and the Piegiens or "Poor Robes" on the far south. The earliest white explorers found them prior to 1650 on the central plains of Canada, already migrating westward under pressure from eastern neighbors like the Crees. The Piegiens led the Blackfeet advance, and they collided with the Shoshonis on the Canadian-Montana plains. After acquiring the horse, the Blackfeet drove the Shoshonis south and west. By 1800 they had entered the Rocky Mountain foothills and pressed far southward into Montana.

At the time of Lewis and Clark, early in the nineteenth century, the Piegan Blackfeet controlled north-central Montana east of the mountains. Their war parties had forced the Shoshonis clear out of the Three Forks area of southwestern Montana, and that region remained a no-man's land where Blackfeet competed with other tribes for valuable game. Only the Piegiens were true Montana Blackfeet, for the Bloods and Siksikas remained largely to the north in Canada. Urged on perhaps by the Canadians, the Blackfeet became mortal enemies of the American fur traders, and they kept the invaders at bay until disease struck them down during the late 1830's.

To the south and east of the Blackfeet, mainly in the Yellowstone Valley of south-central Montana, lived their enemies the Crows or Absarokas - the "Bird People." The Crows, of Siouan linguistic background, were among the earliest Indians to enter Montana from the east. Along with their close relatives, the Hidatsa, they broke away from the main Sioux Nation at an early date. Most likely they lived originally in the upper Mississippi Valley area of Minnesota and Iowa. The domino effect of Indian migrations drove them onto the eastern edges of the plains. Eventually, Sioux and Cheyenne pressure forced them across the plains and up the Yellowstone Valley.

The whites found them divided into River Crows and Mountain Crows. The River Crows lived north of the Yellowstone River, especially in the Musselshell and

Judith basins. The Mountain Crows hunted south of the Yellowstone, primarily in the Absaroka and Big Horn regions. Although they still maintained clan societies acquired in the East, which most of their plains neighbors had abandoned, all of the Crows had become nomadic plainsmen by 1800. The American invaders found the Crow to be quite friendly and "peaceful." They welcomed the whites because, surrounded by hostile Blackfeet and Sioux, they badly need allies, especially allies with guns.

Two smaller Indian groups lived beyond the Blackfeet in Northeastern Montana; the Atsina and the Assiniboiné. The Atsinas spoke an Algonquian language. They were close relatives of the Arapaho, who earlier moved southward into Wyoming and Colorado. Misunderstanding sign language, as they so often did, the French traders named them the "Gros Ventre" meaning "big bellies." This was doubly unfortunate, both because the Atsinas had ordinary stomachs and because the Hidatsas of Dakotas also became known as "Gros Ventre," leading to much confusion. The Atsinas migrated out of the Minnesota region, up onto the Canadian plains in close proximity to the Blackfeet, and they eventually settled directly to the east of them between the Missouri and Saskatchewan rivers. They became close allies of the Piegans, so much so that the whites often mistook them for Blackfeet.

The Assiniboiné Indians lived on the Canadian-American plains, with their southernmost flank extending down into northeastern Montana. They were Siouan in linguistic ancestry and at one time belonged to the Yanktonai branch of the Sioux Nation. The Assiniboines lived first, evidently, in the Mississippi headwaters area. Pressured by the Chippewa, Cree, and even the Sioux, with whom they became enemies after their break from the Yanktonai, the Assiniboines migrated northward and westward onto the plains. Like other tribes of the upper Missouri, they would be hard hit by the smallpox epidemic of the late 1830's.

The artificial boundary lines later drawn by white men meant nothing, of course, to migratory Indians. Their hunting lands had only vague boundaries, and they freely invaded one another's territory. So the place we call "Montana" was often visited by neighboring tribes from all points of the compass.

From the west, plateau neighbors of the Flatheads and Pend d'Oreilles frequently crossed over the Bitterroot passes and ventured onto the plains to hunt buffalo. These tribes, particularly the Spokans and Nez Percés, had to exercise considerable caution on their journeys, for the Indians guarded their hunting lands jealously. The Nez Percés usually entered Montana over the Lolo Pass, dropping down into the Bitterroot Valley. Often with their Flathead friends, they would head through Hellgate Canyon into Blackfeet country, or they would pass southeastward into the lands of the Crows. The Nez Percés would follow this latter route on their famous retreat of 1877.

Indians of the Shoshonean stock flanked Montana on the southwest and south. They included the Shoshonis themselves, the Bannocks, and the Sheepeaters. The Shoshonean peoples were desert and mountain dwellers from the Great Basin country of Utah, Nevada, and southern Idaho; their easternmost lands extended into west-central Wyoming. As seen previously, their early mastery of the horse permitted the Shoshonis to conquer much of today's Montana during the eighteenth century, but by 1800 the Blackfeet had driven them into the state's southwestern corner. Lewis and Clark found them along the Idaho-Montana line near Lemhi Pass. Neither the Shoshonis nor the Bannocks became "legal" Montana residents during the nineteenth century, but they entered its southwestern extremities to hunt.

Eastward from present-day Montana, the great Sioux or Dakota Nation held control of the vast plains area north of Nebraska's Platte River. Prior to the

mid-seventeenth century, the Sioux lived along the western edges of the Great Lakes and in upper Mississippi woodlands. Invasions by well armed enemies, like the Chippewa, crowded them westward until, by the later nineteenth century, they covered an area reaching from western Minnesota across the northern plains into the easternmost fringes of Montana and Wyoming. The westernmost Sioux tribes of the Yanktonai and Teton groups lapped into Montana, and today there are Sioux living with the Assiniboines on Montana's Fort Peck Reservation. Although the center of Sioux power lay well to the east of Montana, these numerous Indians figured largely in the state's frontier history, most spectacularly with their defeat of Custer in Montana Territory during the centennial year of 1876.

The Northern Cheyenne Indians intermingled with the Sioux and came to be their friend and allies. The Cheyennes belong to the Algonquian language group. Like the Sioux, they were pushed from their traditional homeland in the Minnesota region. The Cheyenne paused for a time along the lower Missouri River and practiced agriculture. Then mounting pressure from the east forced them to resume their westward march. They crossed the Dakota plains, and by the time of Lewis and Clark, they had reached the Black Hills. In the process, they adapted well to the nomadic ways of the plains Indians. Their warriors became outstanding cavalry: the Cheyenne Dog Soldiers were among the most respected of Indian fighting men.

After reaching the Black Hills, the tribe divided, with the more numerous Southern Cheyennes heading down toward Colorado and Oklahoma, and the Northern Cheyenne proceeding to the northwest. By the 1820's-1830's, the Northern Cheyenne lived among the Sioux in the area where the borders of Montana, Wyoming, and South Dakota converge. These late-arriving Indians would, in future years, join the Sioux in the wars that led to Custer's defeat, and they would eventually receive a small reservation on the Tongue River in southeastern Montana.

The last of Montana Indian residents to enter the state were bands of Chippewa, Cree, and Metis who began filtering across the Canadian and North Dakota borders later in the nineteenth century. Some of these scattered bands and families were refugees from the unsuccessful rebellion that Louis Riel led against the Canadian government in 1885. Others, like the band of Chief Little Shell, came in from North Dakota. The Montana Crees and Chippewas are only splinters of much larger Indian groups. Of Algonquian heritage, the numerous Crees came originally from the frozen forests and plains of Canada. The Chippewa (Ojibwa) were Athabaskan-speaking people from both north and south of the Great Lakes. A large proportion of these latecomers consisted of the Metis, or mixed bloods. Predominately Cree, the Metis were actually a group apart, a racial mixture of Cree, Assiniboine, Chippewa, and French stock who spoke a language all their own.

These refugee Indians presented a problem to state and federal officials, who did not know what to do with them. Known as "landless Indians" they moved about from town to town and became familiar figures at Havre, Chinook, and even Butte. Their settlement in Great Falls, "Hill 57," was a byword for Indian poverty. Finally, in 1916 the federal government carved a tiny reservation for the Chippewa-Cree (and Metis) from the large Fort Assiniboine Military Reserve south of Havre. The reservation is known as "Rocky Boy's" named for the famous Chippewa Chief Stone Child, whose name was misinterpreted by the whites as "Rocky Boy." Thus, the last of Montana's seven Indian reservations took shape, only sixty years ago.

So these were the native peoples of what became Montana. Most of them, interestingly, were late arrivals. Some others, like the Cheyenne, Chippewa, and Cree would not even reside within Montana's borders until later in the nineteenth

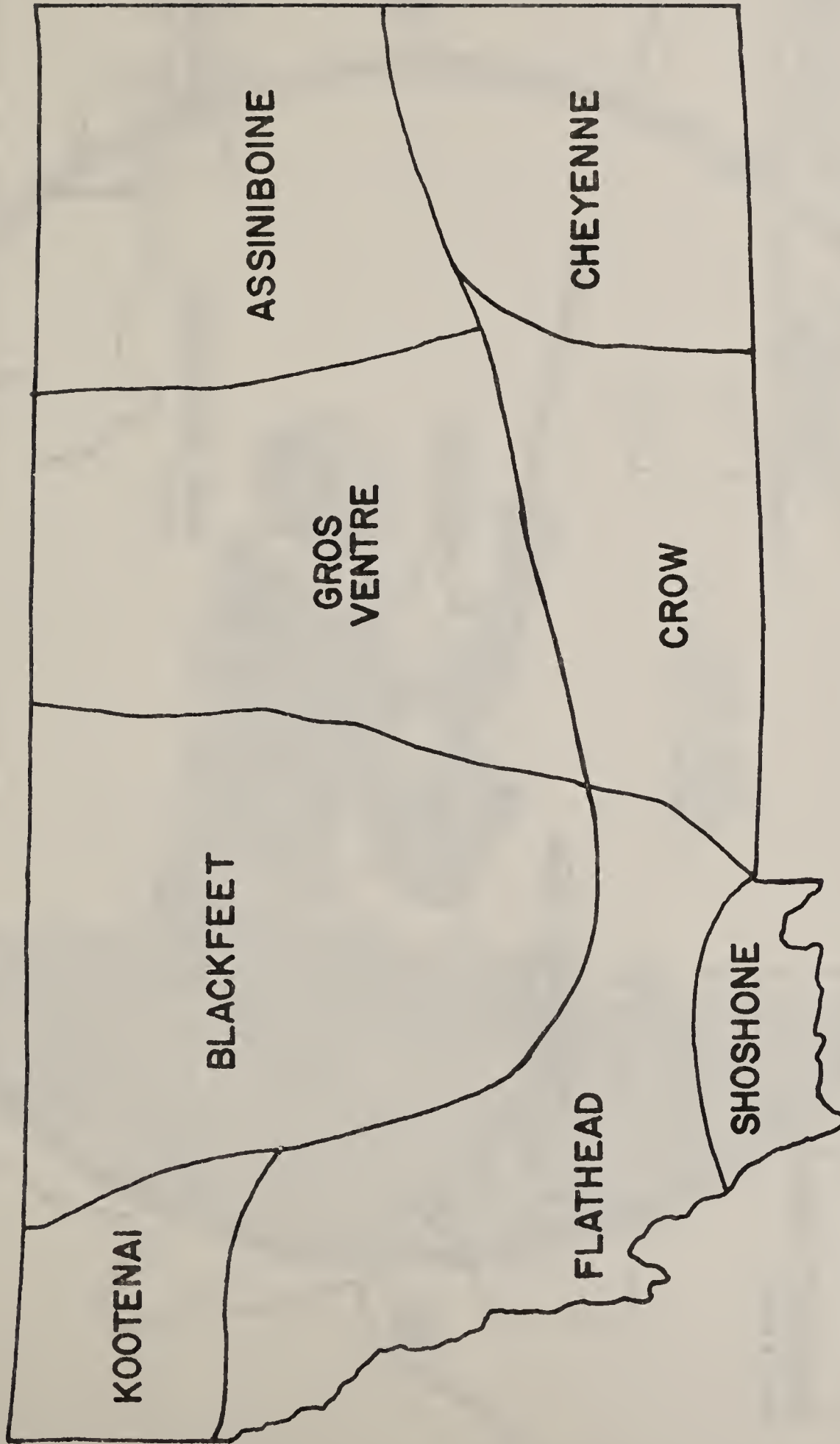
century. They formed a highly diversified group, combining plateau-mountain peoples from the west, Great Basin Indians from the south, hardy plainsmen from the north and east. Prior to 1800, Montana was the eye of a cultural hurricane, where Indians migrating from all directions, bringing horses and guns with them, met to create new and unusual societies. These Indians would share a common fate in the years following 1800, as Americans and Canadians drove them from their lands, reduced them by war, disease, and alcohol, and shattered their native cultures. Their descendants live today in seven Montana reservations and in many Montana communities.

NOTE TO TEACHERS: More information covering the relationship of the Indian people with the United States and the formation of the Indian Reservations is found on pages 66 through 74 of your textbook, MONTANA, OUR LAND AND PEOPLE.

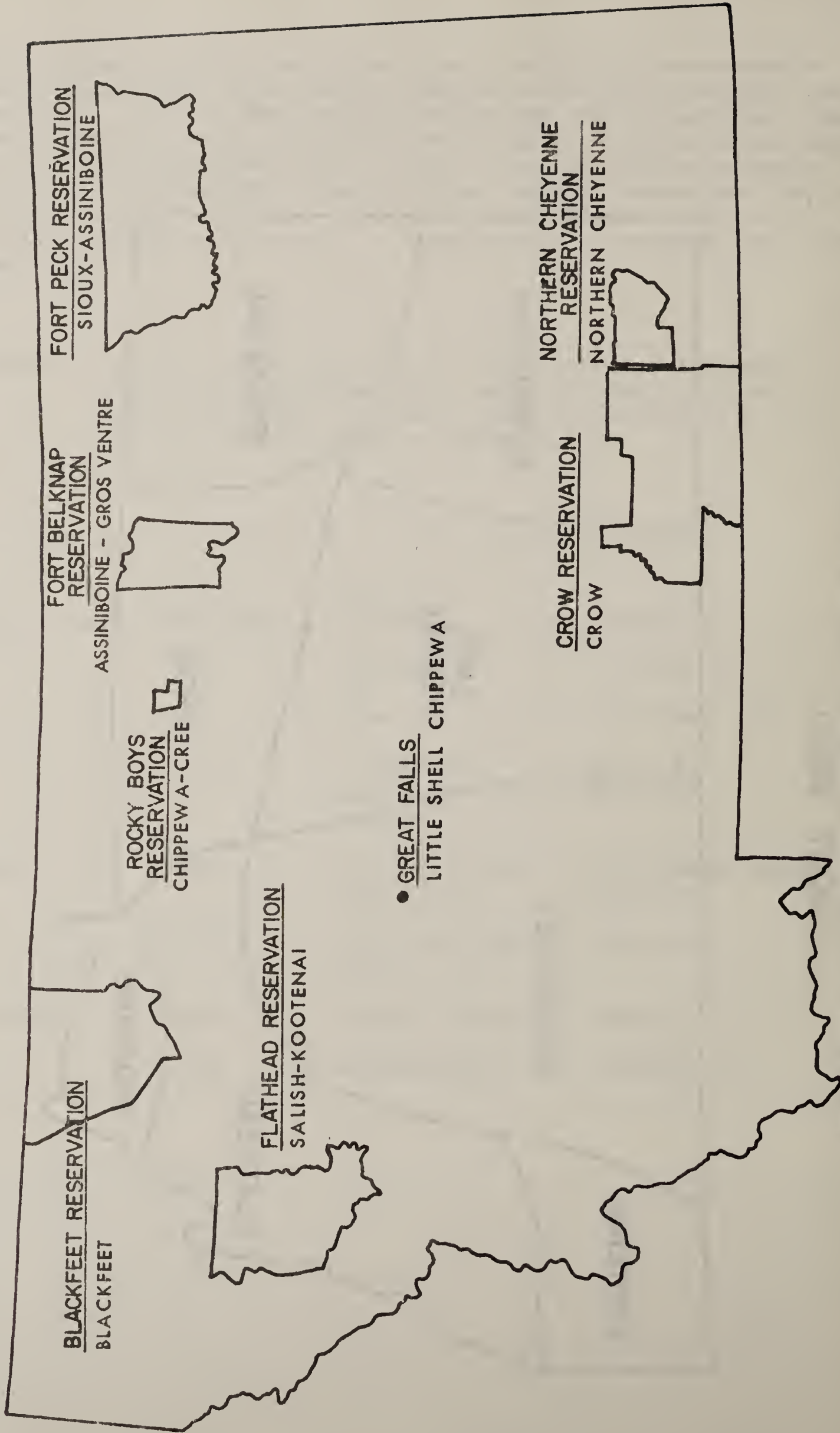
The Montana tribes and the headquarters of their reservations are:

Reservation	Date Established	Name of Tribes	Headquarters
Blackfeet	1851	Blackfeet	Browning, MT
Crow	1851	Crow	Crow Agency, MT
Flathead	1855	Confederated Salish and Kootenai	Ronan, MT
Fort Belknap	1888	Assiniboine and Gros Ventre	Fort Belknap Agency Harlem, MT
Fort Peck	1888	Assiniboine and Sioux	Poplar, MT
Northern Cheyenne	1884	Northern Cheyenne	Lame Deer, MT
Rocky Boy's	1916	Chippewa/Cree	Box Elder, MT

EARLY TRIBAL DISTRIBUTION (ABOUT 1850)



MONTANA INDIAN RESERVATIONS



• GREAT FALLS
LITTLE SHELL CHIPPEWA A



BLACKFEET RESERVATION
BLACKFEET

CANADA

● BABB

GLACIER
NATIONAL
PARK

● ST. MARY

● CUT BANK

★ BROWNING

● HEART BUTTE

★ RESERVATION AGENCY

BLACKFEET RESERVATION

LOCATION

The Blackfeet Indian Reservation is located in northeastern Montana along the eastern slopes of the Rocky Mountains. It is bounded on the north by the United States-Canadian boundary and extends 52 miles south to Birch Creek. The foothills of the Rockies form the western boundary and the eastern boundary approximates an imaginary line which starts near the junction of Cut Bank Creek and the Marias River and extends northward. Within these boundaries, the land is mainly high, rolling prairies interspersed with rivers and creeks. The mountains found along the western border range in altitude between 4,400 to 9,600 feet.

Browning, the gateway to Glacier National Park, is an incorporated town on the reservation. It has been the headquarters of the Blackfeet Indian Agency since 1894 and is the principal shopping center on the Reservation. Other communities located throughout the Reservation include East Glacier Park, Babb, St. Mary, Starr School, and Heart Butte.

POPULATION*

Indians living on or near the Blackfeet Reservation	6,231
Indians living off the Blackfeet Reservation	<u>5,126</u>
Total number of enrolled Tribal members	11,357
Approximate number of non-Indians residing on the Blackfeet Reservation	1,200

LAND STATUS*

Total acres within the Reservation's Boundary	1,462,640 acres
Individually allotted lands	720,311 acres
Tribally owned lands	176,311 acres
Fee title or State lands	556,842 acres
Government lands	9,176 acres

About 38 percent of the land is owned by non-Indians. Major uses of the land are for ranching and farming. About 10 percent of the land is in timber. The principal crops are wheat, barley and hay.

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, August, 1981.

HISTORICAL BACKGROUND

The present day Blackfeet are descended from Tribes known as the Blackfeet (Siksika), Kainah or Bloods, and Piegans, all of Algonquian linguistic stock. These three Tribes shared a common culture, spoke the same language, and held a common territory. Members of these Tribes lived in the present Province of Saskatchewan until 1730, when they started to move southwestward where the buffalo and other game were more abundant. Although there is some controversy over the origin of their name, "Blackfeet" is thought to refer to the characteristic black color of their moccasins, possibly painted by the Indians themselves or darkened by fire ashes.

Prior to the 1800's the Blackfeet had little opportunity to engage in conflicts with either the whiteman or Indians. The location of their territory was such that the Blackfeet were relatively isolated and thus they encountered the whiteman later than most Tribes. During the first half of the 19th century, white settlers began entering the Blackfeet territory bringing with them items for trade with the Indians.

The Blackfeet were indirectly introduced to a great variety of trade material through Cree and Assiniboiné traders who traded furs and buffalo hides to traders of the Hudson's Bay Company far to the northeast. Realizing the efficiency of the whiteman's metal tools, utensils and weapons, the Indians were eager to trade for wares that made life easier.

The horse and gun soon revolutionized the Blackfeet Indian culture. The whiteman's guns offered a formidable new defense against their enemies. Competition for the better hunting territories and the desire to acquire more and better horses led to intertribal warfare. The Blackfeet Indians quickly established their reputation as warriors and demanded the respect of other Indian Tribes and the whiteman alike.

Although they were not officially represented or even consulted, a vast area was set aside for the Blackfeet Tribes by the Fort Laramie Treaty of 1851. In 1855, the government made a treaty with the Blackfeet and several of their neighboring Tribes which provided for use of a large portion of the original reservation as a common hunting territory.

In 1865 and in 1868, treaties were negotiated for their lands south of the Missouri, but were not ratified by Congress. In 1873 and 1874 the Blackfeet southern boundary was moved 200 miles north by Presidential orders and Congressional Acts. The land to the south was opened to settlement. The Blackfeet were forced to accept reservation living and dependence upon rationing for survival. In 1888 additional lands were ceded and separate boundaries established for the Blackfeet, Fort Belknap and Fort Peck Reservations.

During the winters of 1883 and 1884, the Blackfeet experienced unsuccessful buffalo hunts. After the disappearance of the buffalo, the Blackfeet faced starvation and were forced to depend upon the U.S. Government for subsistence.

ORGANIZATIONAL STRUCTURE

The Blackfeet Indian Tribe was organized in 1935 under the Indian Reorganization Act. It exists both as a political entity and a business corporation.

ORGANIZATIONAL STRUCTURE - Continued

All Tribal members are shareholders in the corporation. The Tribal Council of nine members conducts both the political and business affairs of the Tribe and the corporation. The councilmen are elected by secret ballot of eligible Tribal members and serve for two-year periods. The Tribal Council elects and appoints its own officers and hires its own staff. In the past, the Council has been granted broad political powers.

Membership in the Blackfeet Indian Tribe is restricted by the Tribal constitution to persons of "Indian blood whose names appear on the official census rolls of the Tribe as of January 1, 1935, . . . and all children born to any blood members." The constitution requires one-fourth or more Blackfeet blood quantum for membership in the Tribe. Nearly 27 percent of those who are enrolled members of the Blackfeet Tribe are of three-fourths or more Indian blood.

HOUSING

Various government programs have been established for purposes of providing assistance in improving the housing situation on reservations. The U.S. Department of Housing and Urban Development has funded "low rent" construction programs and fifty such units were opened to family dwellings in the mid-60's and 55 others during the summer of 1970. Another program, Mutual Help Housing, constructed its first units for occupancy in 1965 and in each succeeding year thereafter in Browning, Babb, and Starr School. In this cooperative effort, individual purchasers of housing units contribute their labor to build their own houses and then to help build their neighbors' houses. After the tragic flood of 1964 left 129 Blackfeet families homeless, a "Flood Rehabilitation" program was launched. The "Revolving Credit" program of the Bureau of Indian Affairs is another source of assistance for new housing.

MEDICAL FACILITIES

The Department of Health, Education and Welfare operates an Indian Health Service hospital in Browning which provides medical, dental, laboratory, nursing and pharmaceutical services to those Indians living on or adjacent to the reservation.

EDUCATION

In contrast to half a century ago, the great percentage of Blackfeet today speak fluent English. The several modern schools on the reservation are administered by a locally-elected school board, under the Montana State Education Department, and are subjected to compulsory school laws.

Elementary and high school students attend public schools located in Browning, Starr School, Heart Butte, East Glacier and Croff-Wren. In addition, the Blackfeet Boarding Dormitories are operated to provide homes during the school year for elementary children from isolated districts.

Students attend colleges and universities off the reservation, often with Tribal and B.I.A. grants and scholarships. During the 1976-77 school year, there were 396 Blackfeet Indian students attending colleges and universities. Each year, the number of high school graduates going to college increases.

EMPLOYMENT AND INCOME

Unemployment is a major problem on the Blackfeet Reservation. The unemployment rate ranges between 40 to 50 percent. There is not much opportunity for steady work and much of the labor force must depend upon seasonal jobs in agriculture and as firefighters.

Throughout the years, various Tribal enterprises have been undertaken to increase opportunities to become self-supporting. In 1963, a forest products enterprise was initiated to aid in marketing Tribal timber. An industrial development corporation has been formed and through Tribal participation combined with an EDA grant, the Tribe has completed an Industrial Park. There have been other Tribal investments of land combined with federal loan programs and grants which have resulted in employing local Indian laborers in the construction of a Tribal office, a modern jail, and a community center.

The Blackfeet Writing Company has been operating since 1972, producing pens, pencils, and felt tip markers. Located in the Tribe's Industrial Park, the plant provides employment for about 80 full-time employees working in two shifts. Ninety percent of these employees are Indian.

The new industries and the new development in the economy have provided jobs with regular incomes for some of the Blackfeet people. However, there are still many more Tribal members in need of jobs.

Tribal members derive their income chiefly from agriculture, stock raising, timber and forest products, arts and crafts sales, and oil activity. Although 87 percent of the trust land is used for agricultural purposes, most of the Indian-operated farms and ranches are too small to provide complete family support.

Oil and natural gas production and refining have proved to be contributing industries to the Blackfeet economy. Oil lease money and bonus payments for leasing rights add directly to the economy.

RECREATION

Recently, the Blackfeet Tribe has been addressing the development of tourist trade on the Reservation. The potential for outdoor recreational developments on the reservation has always been exceptional. Over 175 miles of rivers and streams and eight major lakes offer some of Montana's best fishing. The possibilities are greatly enhanced by virtue of the reservation's close proximity to Glacier National Park.

A principal attraction on the Blackfeet Reservation is the Museum of the Plains Indians operated under the direction of the Indian Arts and Crafts Board. Since its opening in 1941, thousands of visitors have stopped at the museum. Another museum located in Browning, the Montana Wildlife Museum, features wildlife dioramas and Indian culture indigenous to the area.

A tourist facility called Chewing Blackbones, located on the eastern shore of Lower St. Mary's Lake, was opened in 1978. It is situated near the entrance to Glacier National Park on U.S. Highway 89 near St. Mary's and four miles south of Babb. Facilities include camping grounds, a marina and a general store.

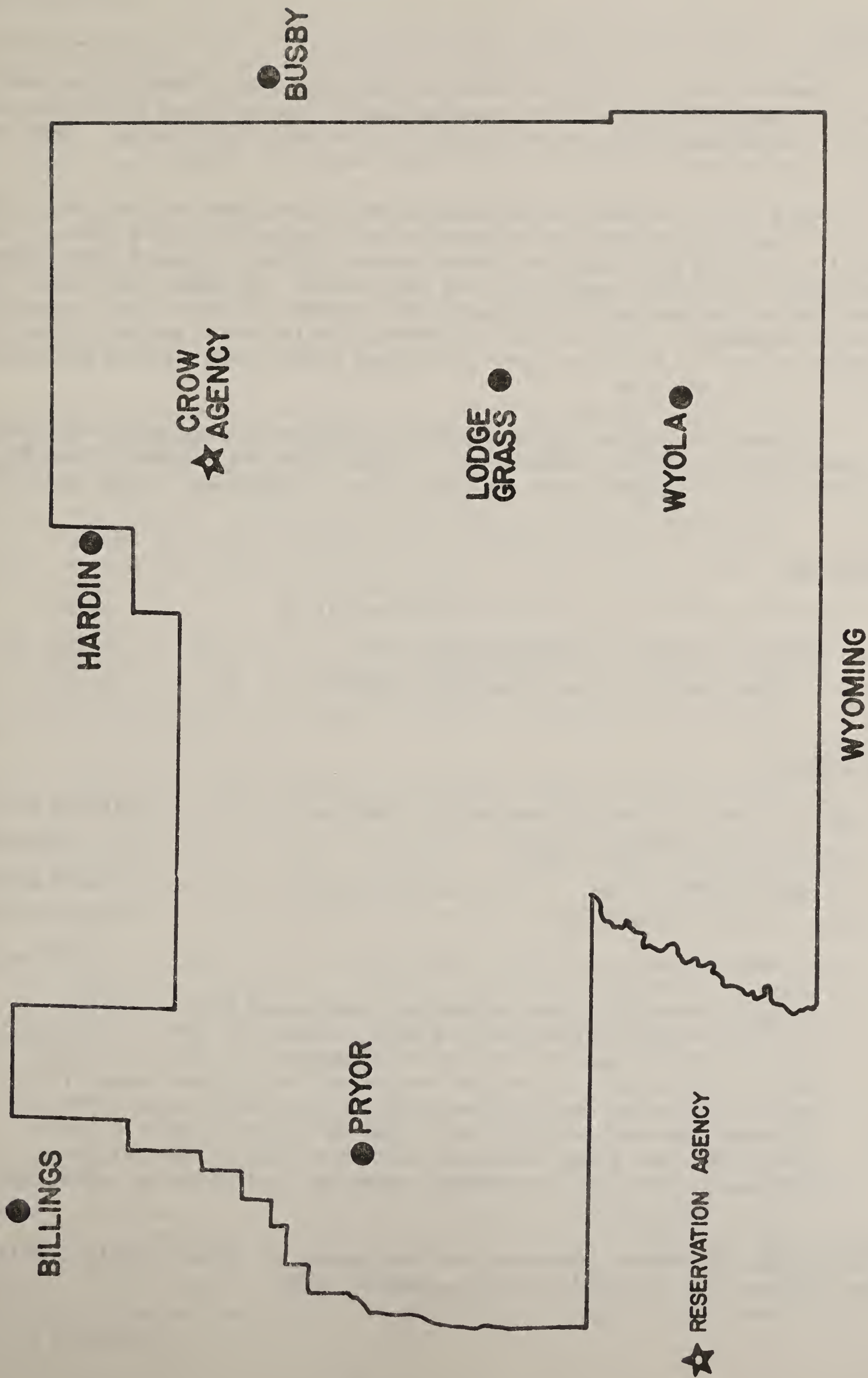
ANNUAL FESTIVITIES

The North American Indian Days Celebration is a four-day event, which the Blackfeet Tribe hosts each year during the second or third week in July. The Indian Days celebration includes a parade in Browning and other activities such as dancing, singing, drumming, special dance contests, feasts, stick games and "give-aways." Visitors are welcome to participate.

Other events held on the Blackfeet Reservation and their approximate dates include:

- Birch Creek Rodeo, May 18th
- Starr School Indian Days, June 22-25
- Babb Rodeo, July 3-4
- Depot Coulee Rodeo, July 15-16
- Heart Butte Indian Days, near July 4th
- Starr School Rodeo, near Labor Day

CROW RESERVATION



CROW RESERVATION

LOCATION

Located mainly in Big Horn County, the Crow Indian Reservation covers an area of approximately two and one-quarter million acres of south-central Montana. The reservation itself is divided into six "districts." These are: Reno, Lodge Grass, Pryor, St. Xavier, Wyola and Black Lodge.

There are three main mountainous areas on the reservation, the Big Horn and Pryor Mountains to the south, and the Wolf Mountains to the east. These mountains, meeting the plains and range areas, produce a varied topography. In addition to the high mountains, the reservation includes gravelly or stony slopes, broad hilltops with soils generally capable of supporting and maintaining excellent vegetative cover, level and productive irrigated valleys along the Big Horn and Little Big Horn Rivers and Pryor Creek, deep canyons and extensive areas of rolling plateau.

The nearest service center is Hardin, Montana, immediately adjacent to the reservation's northern boundary. Billings, Montana, located about 60 miles northwest, is the largest urban service center in the area of the reservation.

POPULATION*

Indians living on or near the Crow Reservation	4,593
Indians living off the Crow Reservation	<u>1,550</u>
Total number of enrolled Tribal members	6,143

LAND STATUS*

Total acres within the Reservation's boundary	2,295,092 acres
Individually allotted lands	1,187,597 acres
Tribally owned lands	374,740 acres
Fee title or State lands	731,355 acres
Government lands	1,400 acres

In 1973, over 31 percent of the land was owned by non-Indians. The Crow Indians operate only a small portion of their irrigated or dry farm acreage and only about 30 percent of their grazing land. More authority for the leasing of land without supervision has been extended to the Crows than to any other Indian Tribe in Montana. Special legislation in 1920 followed by modifications in 1926, 1948, and 1949, resulted in the designation of most Crow Indians to contract independent leases for individually owned land.

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, August, 1981.

HISTORICAL BACKGROUND

The ancestors of the Crow Indians came from a "land of many lakes," probably in the headwaters of the Mississippi or further north in the Winnepig Lake region. They eventually settled along the Missouri River in what is now the states of North and South Dakota. These people lived in semi-permanent villages of lodges covered with earth. They became known as the "people who lived in earthen lodges."

Nearly 400 years ago these people divided into two factions. One group, the Hidatsa, remained along the Missouri. The other group, the Absarokee, migrated westward and eventually claimed most of what is now eastern Montana and northern Wyoming as homeland. At the time of the breakup, this group numbering about 500 was made up of several families. Its population reached about 8,000 before the smallpox epidemic of the middle 1800's. At that time the Absarokee or Crow Tribe traveled in 2 or 3 groups or bands.

In the Hidatsa language, this group was called ABSAROKEE which literally means "Children of the large-beaked bird," (ABSA meaning "large-beaked bird," and ROKEE meaning "children" or "offspring"). Other Indian Tribes called these people the "Sharp People" meaning that they were as crafty and alert as the bird ABSA (probably the raven) for which they were named. In referring to them in the hand sign language they would simulate the flapping of bird's wings in flight. The early whitemen interpreted this sign to mean the bird "crow" and thus called the tribe the "Crows" or "Crow Indians."

In 1825 the Crow Tribe and the United States signed a treaty of friendship. In 1851 the Fort Laramie Treaty established the boundaries for several tribes, including an area of 38,531,147 acres designated for the Crow Indians. This was followed by a second Fort Laramie Treaty in 1868 which reduced the Crow holdings to 8,000,409.20 acres.

An Act of Congress in 1882 resulted in further reduction of the land and as compensation, the Government was to build houses for the Crows and to buy livestock for them. By this time, the Tribe had been settled within the boundaries of the reservation for about 10 years. In 1890 more land was ceded to the Government for which they received \$946,000.00. In 1905 the last large land cession was made leaving about 3 million acres of land for the Tribe.

The Crow Indians always felt the Government failed to give adequate compensation for the land it acquired. The estimated value received was less than 5 cents per acre. In 1904, the Crow Tribe first initiated legal proceedings for just compensation for lands taken. In 1962 the Court of Indian Claims finally awarded a \$10,242,984.70 judgment to the Crow Indians.

Since 1905, further attempts were made to reduce the Crow Reservation. Senator Dixon in 1910, Senator Meyers in 1915, and Senator Walsh in 1919, all sponsored legislation in Congress to open the balance of the Crow Reservation for settlement by the public but all attempts failed. An Act of Congress passed on June 4, 1920, sponsored by the Tribe itself, divided the remainder to the reservation into tracts which were allotted to every enrolled member of the Tribe. The rough mountain areas were withheld from such allotment and remain in Tribal ownership. The titles to these lands are held in trust by the Federal Government and allottees may not dispose of their lands without the consent and approval of the Government.

ORGANIZATIONAL STRUCTURE

The Crow Tribe chose not to organize under the Indian Reorganization Act of 1934. Rather, they adopted a written constitution on June 24, 1948 and subsequently amended the constitution on December 18, 1961. Under this constitution the Tribe has a general council form of government in which every enrolled member has one vote if they are present during the general council meeting. One hundred or more Tribal members constitute a quorum, and a quorum must be present before a vote can be taken on any important matter of tribal business. There is no representative Tribal council. Under the constitution, the general council elects a chairman, vice-chairman, secretary, and vice-secretary for two-year terms. The general council meets quarterly to conduct business. Various committees act on matters such as law and order, enrollment, education, credit, health, oil and gas, industrial development, land purchase, and recreation.

HOUSING

The Mutual-Help Housing Program, in which participants provide labor to complete their homes and that of others, has contributed to the improvement of the housing for the Crow Tribal members. Another program, developed by the Tribe, for distributing judgment funds included a \$1,000 payment to each enrolled member to be spent under supervision to improve social and economic conditions. Under this "family plan," many Tribal members have built new homes, repaired or remodeled older homes and purchased land or cattle.

MEDICAL FACILITIES

The Crow service unit of the Indian Health Service provides in-patient and out-patient care at the Crow Agency Hospital for both the Crow and Northern Cheyenne Indians. The medical staff includes five full-time physicians who provide service to the reservation community 24 hours a day, seven days a week.

Contributing to the overall services available to the Tribal people are various community health representatives, maternity and child health counselors, a social worker and psychiatric nurse and a public health nurse. Dental care is also provided by the two full-time dentists.

EDUCATION

There have been no federal schools in operation on the Crow Reservation since 1920. The resident Indian children attend one of the four public elementary schools and the two public secondary schools and one mission school. Children may also attend the elementary and high school located in Hardin.

Many Crow Indian children enter school with English as their second language. Some of the schools provide bilingual instruction.

The number of students continuing through high school and beyond increases each year. The number of college students attending school for the 1977-78 school year totaled 145.

EMPLOYMENT AND SCOPE

Employment opportunities, especially during the winter months, are very limited on the reservation. The unemployment rate often exceeds 40 percent. A few years ago, the Tribe established an Industrial Development Commission as a means of partially rectifying this situation. With a grant from the Economic Development Administration, the Commission contracted to build an Industrial Park which adjoins the CB&Q Railroad and Interstate 90 at Crow Agency. This Industrial Park has black-topped streets, natural gas, electricity, and adequate water and sewer facilities. The Crow Tribe has constructed a building of 53,000 square feet in this park fully equipped to manufacture carpets. The park also has a 10,000 square feet metal building. The Industrial Site is presently vacant, awaiting industrial occupation.

The motel-restaurant complex located just south of Crow Agency provides some employment to the local people. This facility is at the highway junction near the Custer Battlefield and is open to the public.

Construction will soon begin on a new Crow Tribal complex building which will house Tribal administrative offices. Eventually the complex will include Tribal archives, council chambers and a senior citizens center. It will be located north of the Sun Lodge Motel, one mile from Crow Agency.

Coal resources in the billions of tons underlie the eastern portion of the Crow Reservation and extend into the Ceded Area lying north of the reservation proper. One mine is now in operation in the Ceded Area and is providing royalty income and employment to Crow Tribal members. The opening of more mines is awaiting the resolution of environmental issues and economic considerations.

RECREATION ATTRACTIONS

The building of the Yellowtail Dam, a 525 foot high, thin arch dam, resulted in the creation of a 70-mile long lake of spectacular scenic beauty in the Big Horn Canyon. The lake and some of the surrounding area has been designated a National Recreation Area.

The Secretary of the Interior has approved a Memorandum of Agreement between the Crow Tribe and the National Park Service to facilitate the development, administration, and public use of the Big Horn Canyon Recreation Area. Much of this national recreation area lies within the boundaries of the reservation.

The Big Horn River which runs north and south through the reservation was opened to fishing by non-Tribal members in 1981.

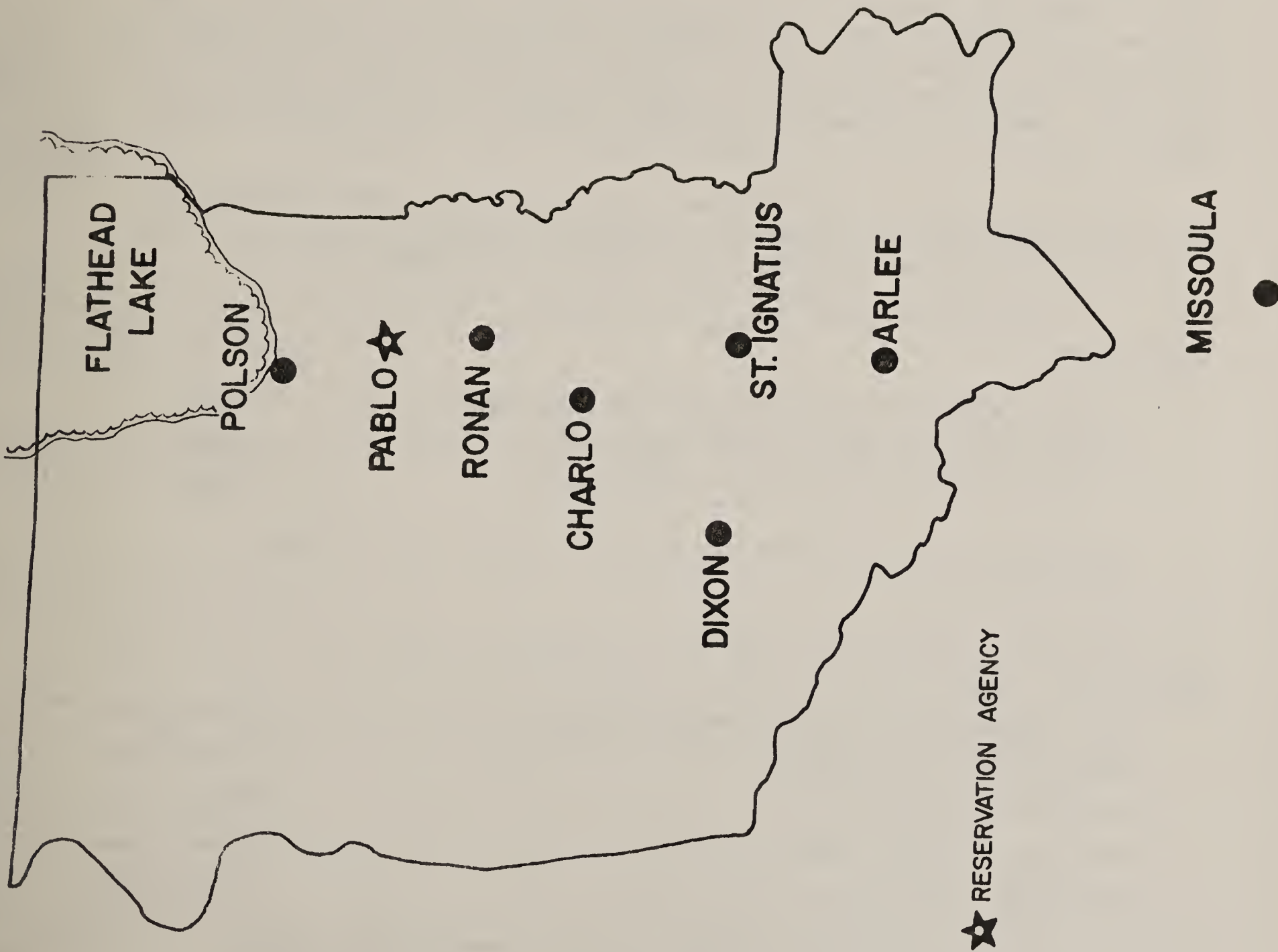
ANNUAL FESTIVITIES

Each year on the weekend closest to the anniversary date of June 25, 1876, the Tribe and their non-Indian neighbors stage a spectacular outdoor drama of the Battle of the Little Big Horn. The re-enactment of Custer's Last Stand is performed at Crow Agency.

During the third week in August each year, the Crow Fair Celebration and Pow-Wow is held. Indians from around the United States and Canada travel to the Crow Reservation to set up as many as 500 tipis. The festivities include a parade, dances, Indian relay races, feasts, "give aways," and the Annual All-Indian Rodeo and Race Meet. The celebration of this event has led to national recognition of the Crow Reservation as the "Tipi Capital of the World."

FLATHEAD RESERVATION

SALISH - KOOTENAI



FLATHEAD RESERVATION

LOCATION

The Flathead Indian Reservation is located in northwestern Montana on the western slope of the Continental Divide. The present boundaries include portions of four Montana counties - Flathead, Lake, Missoula and Sanders - and encompasses approximately 1,242,969 acre. The area of the reservation is a picturesque valley surrounded by Flathead Lake to the north and the Cabinet Mountains and Mission Range to the west and east respectively. Together these two mountain ranges meet near Evaro to form the southern boundary of the reservation. Near the southern end of the Mission Range, snow-capped peaks rise to 7,000 feet above the fertile valleys below. The land area near the reservation's western boundary is mainly a rolling prairie primarily used for grazing, while the eastern portion is mostly agricultural and forested land. Within the reservation boundaries are numerous lakes (Flathead, St. Mary's, McDonald), reservoirs, creeks, and rivers (Flathead, Little Bitterroot and Jocko).

Missoula, Montana located 50 miles to the south is the principal off-reservation trade center. Kalispell, Montana is 30 miles directly north of the reservation and is an important secondary trade center.

POPULATION*

Indians living on or near the Flathead Reservation	3,156
Indians living off the Flathead Reservation	<u>2,780</u>
Total number of enrolled Tribal members	5,936

There are close to 16,000 non-Indians living on the Flathead Reservation.

LAND STATUS*

Total acres within the reservation's boundary	1,242,969 acres
Individually allotted lands	50,976 acres
Tribally owned lands	568,949 acres
Fee title or State lands	601,923 acres
Government lands	21,120 acres

In 1973, over 50 percent of the land was owned by non-Indians. Much of the Tribal land is invaluable commercial timber stands. There are over 69,000 acres of surface water within the reservation's boundaries.

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, August, 1981

HISTORICAL BACKGROUND

Before the amalgamation of the three Tribes, the Flathead people were living to the south in the Bitterroot Valley while the Pend d'Oreille and Kootenai inhabited the upper Flathead Valley. The two Tribes in the upper Flathead Valley were unrelated linguistically while the Pend d'Oreille and the Flathead are thought to have migrated earlier from western parts of the continent and were related linguistically to the Pacific Coast tribes. Collectively, the Flathead Indians and the Pend d'Oreille were known as the Salish and their time of arrival in western Montana is estimated to be around 1700.

The Flathead Reservation, home of the Confederated Salish and Kootenai Tribes, was established with the signing of the Hell Gate Treaty of July 16, 1855. The treaty designated the present reservation and a portion of the Bitterroot Valley as the reserve for three bands of Indians - the Flathead, the Upper Pend d'Oreille, and the Kootenai. The official name of the consolidated tribes, so organized in 1935, is the Confederated Salish and Kootenai Tribes.

In 1871, the Federal government issued a directive to the Flathead leaders to move out of the Bitterroot Valley to the Jocko Reservation. Chiefs Arlee and Adolph agreed to the move, but Chief Charlot would not go until twenty years later. In 1891, Chief Charlot moved with his followers to the Flathead Reservation.

The passage of the General Allotment Act, also known as the Dawes Act, in 1887 accorded each tribal member 40, 80 or 160 acres. Land not homesteaded reverted back to the Tribe. In 1910, the Flathead Reservation was opened for settlement to non-Indians.

ORGANIZATIONAL STRUCTURE

The Flathead Indians chose to organize under the Indian Reorganization Act of 1934. The Tribes' constitution and by-laws were approved by the Secretary of the Interior on October 28, 1935. The corporate charter was ratified April 25, 1936. The governing body of the Confederated Salish and Kootenai Tribes is a Tribal Council of ten members, who nominate themselves on a district basis, but are elected on a reservation-wide basis by eligible voters who are 18 years and older. Council members are elected for four-year terms by secret ballot. Half of the Council seats come up for election every two years. A Tribal member wishing to nominate himself must be at least 21 years of age and must have resided in the district of his candidacy for a period of one year preceding the election. The Council elects the chairman and other officers from within its membership.

To be eligible for Tribal enrollment requires at least one-quarter degree Salish or Kootenai blood and birth to a tribal member. The present enrollment standards were adopted as recently as 1960. Today nearly one-third of the Tribal members are under one-quarter degree of Indian blood. The number of full-blooded Indians has decreased dramatically down through the generations to the present 3 percent.

HOUSING

There are an estimated 1,100 Indian homes on the Flathead Reservation and 573 of these homes were newly constructed for Flathead Tribal members from fiscal year 1963 through fiscal year 1977.

The Confederated Salish and Kootenai Tribes have appointed a Housing Authority Board which directs the programs of the Department of Housing and Urban Development. To improve housing for low income tribal members, HUD co-sponsors a Low Rent Housing Program as well as a Mutual-Help Home Ownership Program. The Housing Improvement Program helps standardize substandard houses for low income Indian families.

MEDICAL FACILITIES

Tribal members requiring pharmacy and dental care usually receive such services at the Community Health Clinic which the Indian Health Service maintains on the Reservation at St. Ignatius. All other major medical services are provided through contractual arrangements with physicians and hospitals located in various communities on the reservation.

The Alcoholism and Drug Abuse Center is located in Ronan, Montana. Other health related programs and services include Community Health Representatives, Immunization Program, Mental Health Program, Health Education, Diabetic Program, Eye-Glass Program, School Health, Hearing Program, and the Program for Women, Infants and Children.

EDUCATION

During the 1976-77 school year approximately 874 Flathead Indian children were attending elementary public schools. The St. Ignatius, Ronan, Charlo and Polson Public Schools offer special Indian education programs to reservation children. Total Indian enrollment in secondary schools for the 1976-77 school year was approximately 637. Seventy-seven students were full-time students in schools of higher education, the majority of which attend the University of Montana in Missoula.

EMPLOYMENT AND INCOME

The Overall Economic Development Plan, formulated by a Tribal committee, is the policy instrument which directs economic development on the reservation. Employment on the reservation for the Flathead Indians has consistently been a major problem. However, various sources of income combine to make the Flathead Tribe the most prosperous of any Indian Tribe in Montana.

Montana Power Company pays the Confederated Salish and Kootenai Tribes \$950,000 a year for land on which the Kerr Dam sits near Polson. Potentials for development of additional hydro-electrical power sites and residential recreation areas promise additional income in the future.

Today the Flathead Tribe itself is the biggest employer on the reservation. At least 470 persons work at the Tribes' administrative offices, the Kicking Horse Job Corps Center, Post and Pole Yard Enterprise, Camas Bathhouse and the Alcohol and Drug Abuse Program at St. Ignatius.

EMPLOYMENT AND INCOME - Continued

Some Tribal members are self-employed in their own businesses such as restaurants, smoke-shops, logging, bar and cafe, service station, beauty shop, grocery store and trailer court and road maintenance and building. Other Tribal members are hired as seasonal and year-round employees of the BIA Agency Forestry Program and in the Flathead Irrigation Project.

Natural resources occur in abundance on the Flathead Reservation. They include the timber, land, water, minerals, and wildlife. The Confederated Salish and Kootenai Tribes have hired consultants and specialists to help them design strategy for development of their natural resources.

RECREATION

It has only been within the last few years that the recreation potential has been given the consideration equivalent to its importance. Flathead Lake alone offers fantastic opportunities for boating, water skiing, sailing, fishing, and swimming and attracts thousands of visitors each year. The Tribe owns Blue Bay Resort on the eastern shore of Flathead Lake, which is presently leased to a non-Indian, and a bathhouse and related facilities at Hot Springs.

Today only Tribal members can hunt big game on the reservation. Non-members can fish by purchasing Tribal recreation permits, subject to change at the Tribal Council's discretion.

Points of interest on the Flathead Reservation include:

- Flathead Lake
- National Bison Range at Moiese
- Two migratory waterfowl refuges at Ninepipe Reservoir and Pablo Reservoir
- Historic St. Ignatius Mission established at St. Ignatius in 1854
- Mission Mountain Range
- Original building of Fort Conah 1/4 mile off Highway 93

ANNUAL FESTIVITIES

The following celebrations are open to the public:

- Arlee Pow-Wow, July 1-5
- War Dance Championships - third weekend in November at St. Ignatius
- Buffalo Feast and Stickgame (Handgame) Championships - third weekend in May at St. Ignatius

FORT BELKNAP RESERVATION

ASSINIBOINE - GROS VENTRE

● HAVRE

● CHINOOK

● HARLEM

FORT BELKNAP
AGENCY

● DODSON

LODGEPOLE

HAYS ●

★ RESERVATION AGENCY

FORT BELKNAP RESERVATION

LOCATION

The Fort Belknap Indian Reservation is located in northcentral Montana, south of the Milk River, within Phillips and Blaine Counties. Nearly 92 percent of the reservation is found in Blaine County with the remainder located along the western edge of Phillips County. The reservation's boundaries contain an area of approximately 675,336 acres. In addition, there are 29,731 acres of Tribal land outside the reservation's boundaries. The north to south boundary extends 40 miles in length. The width is approximately 26 miles.

Most of the northern portion of the reservation consists of flat glacial plains and alluvial bottom lands. The southern portion of the reservation drains into the Missouri River and consists of rolling grasslands, river "breaks," and two principal mountain ranges, the Bearpaws and the Little Rocky Mountains. These mountains reach an elevation of approximately 6,000 feet.

POPULATION*

Indians living on or near the Fort Belknap Reservation	1,728
Indians living off the Fort Belknap Reservation	<u>2,021</u>
Total number of enrolled Tribal members	3,749

There are also Indians from other Tribes, mostly Chippewa and Cree, living on the reservation although they have no interests in Tribal assets. Over the years, the reservation's resident Indian population has been decreasing. Some of the decline is due to the rural-urban shift, but a larger porportion is a result of young people seeking off-reservation employment and educational pursuits.

LAND STATUS*

Total acres within the reservation's boundary	675,336 acres
Individually allotted lands	457,535 acres
Tribally owned lands	200,349 acres
Fee title or State lands	16,860 acres
Government lands	592 acres

In 1973, less than 4 percent of the land was owned by non-Indians. Ninety percent of the total Indian land base on the reservation is used for grazing cattle. The remaining 65,535 acres are used for field crops. Of the field crop acreage, approximately one-sixth is watered from an Indian irrigation project.

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, August, 1981

HISTORICAL BACKGROUND

Today the descendants of two distinct Tribes, the Assiniboiné and Gros Ventre Indians, make their home on the Fort Belknap Indian Reservation. The Gros Ventre were living in present day Montana when the first whitemen entered the region. Both the Gros Ventre and the Assiniboiné were originally plains Tribes, but the Gros Ventre were of Algonquian stock, closely related to the Arapaho, whereas the Assiniboiné were once part of the Yanktonai Sioux.

The name Gros Ventre, interpreted as "big belly," was given by early French traders to two separate Tribes - the Atsina (Gros Ventre of the Prairie) and the Hidatsa (Gros Ventre of the Missouri). It seemed necessary, when taking the 1930 census, to separate the two Gros Ventre groups on a geographical basis; those living in Montana were designated Atsina and those living in the Dakotas were called the Hidatsa.

The Assiniboiné (from the Chippewa, meaning one who cooks by use of stone) Tribe is a detachment from the Yanktonai Sioux Tribe. They left their mother Tribe shortly before 1640. This band of Assiniboiné Indians followed the Cree northward from the headwaters of the Mississippi between Lake Superior and Hudson Bay. It is believed they settled first in the vicinity of the Lake of the Woods, then moved northwest to the region around Lake Winnipeg. They ranged in Canada and along the Milk River. Until 1838, they were estimated to be a large Tribe from 1,000 to 1,200 lodges. Subsequently, small pox reduced them to less than 400 lodges.

The Blackfeet Hunting Territory, which was set aside by the Fort Laramie Treaty of 1855, was shared by both the Gros Ventre and the Assiniboiné Indians. This treaty granted hunting grounds, with defined boundaries, for the Tribes of the Blackfeet, Blood, Crow and Piegan as well. The boundaries roughly extended from the Yellowstone River north to the U.S.-Canadian border and from the Rocky Mountains of western Montana to the junction of the Yellowstone and Missouri Rivers. This area was to be used in common by Indians receiving rations from Fort Browning, Milk River, and Fort Belknap for a period of 99 years. These lands were reduced in size in 1873. Eventually three separate reservations - the Blackfeet, the Fort Belknap and the Fort Peck - were established by the Act of May 1, 1888.

One of the first trading posts was established near the present town of Dodson in 1868. A year later the new post, Fort Belknap, was established on the south side of the Milk River, about one mile southwest from the present townsite of Chinook. The Fort, named for William W. Belknap, who was the Secretary of War at that time, was a substantial fort combined with a trading post and it became the government agency for the Gros Ventre and Assiniboiné Indians living in the area.

In the early 1880's, the Fort Belknap Agency was moved from Chinook to its present site five miles east of Harlem on the northwest corner of the reservation. In 1921, the U.S. Government allotted 539,065 acres to the 1,171 Indians who were then enrolled on the Fort Belknap Reservation. Thereafter, settlement of non-Indians took place much more rapidly and did so partly in response to the availability of land for cattle and sheep ranching.

In 1888 completion of the Great North Railroad helped the expansion of the livestock industry. Malta became a major shipping yard for cattle and sheep. It was about this same time that gold was discovered in the Little Rocky Mountains,

HISTORICAL BACKGROUND - Continued

bringing more people to Montana. Because of the variety of people attracted to the area by the gold discovery, the towns of Landusky and Zortman became famous as the "two toughest towns in the territory."

The discovery of gold brought with it another problem for the Fort Belknap Indians. Mining claims appeared throughout the area of the Little Rocky Mountains apparently in disregard of the fact that it was Indian reservation land. After the U.S. Government appointed a Commission to negotiate with the Fort Belknap Indians for surrender of the Little Rockies, an agreement was signed in 1896 which ceded a portion of the Fort Belknap Reservation back to the United States.

In 1969, the Fort Belknap Community Council began proceedings to recover that portion of the Little Rocky Mountains ceded by the Act of June 10, 1896 and thus restore the reservation boundaries described in the Act of May 1, 1888.

ORGANIZATIONAL STRUCTURE

The Fort Belknap Indian Community was organized in 1935 under the Indian Reorganization Act and its constitution and by-laws were approved on December 13 of that year. A corporate charter was ratified August 25, 1937. In 1974 the Fort Belknap Community Council modified the constitution to elect a membership of 12 councilmen to the Tribal Council on a staggered basis every two years. The constitution states that the Fort Belknap Indian Community Council shall have six Gros Ventre and six Assiniboine members. Every two years, six new members (three Gros Ventre and three Assiniboine) are elected to serve on the Council with the six carry-overs from the previous two years. The Tribal Council then chooses its own officers.

In 1959, the Tribal enrollment requirements were changed to require that Tribal membership be limited to persons of at least one-fourth degree Assiniboine or Gros Ventre blood and birth to a Tribal member.

MEDICAL FACILITIES

The Division of the Indian Health Service of the Department of Health, Education and Welfare operates a hospital located at the Fort Belknap Agency. Both out-patient and in-patient services as well as dental care are provided for the reservation's residents. A subsidiary dental clinic at Hays operates two days a week. Referral facilities are located in Havre, Billings, Great Falls, and in Seattle, Washington.

Fort Belknap's health care program includes other community health services such as public health, sanitation, health education, and mental health consultation. Services provided in the area include community clinics, home visitations, school programs, quarterly chest clinics, community surveillance and educational programs.

EDUCATION

Fort Belknap Indian children on the reservation attend elementary public schools at Harlem and Lodge Pole. There is a public elementary school and a 12-grade mission school at Hays, mainly attended by those students living near the reservation's southern border. Also, there is a public high school at Harlem (grades 9-12). Some of the high school students elect to attend off-reservation federal boarding schools.

During the 1976-77 school term there were 660 Fort Belknap Indian students attending elementary schools and 520 students in secondary schools. Of the latter, 158 were college and university students.

EMPLOYMENT AND INCOME

Today, as in the past, employment for the reservation's residents is scarce. This scarcity forces many people to move away from the reservation to take up temporary or permanent employment elsewhere.

The Bureau of Indian Affairs and the Tribe itself are the major employers on the reservation. Some of the Indians are successful in obtaining jobs in the nearby communities of Harlem, Havre, Chinook and Malta. Some of the Indian people are supporting themselves by farming and ranching and by jobs in agriculture, while others derive some income from those sources.

RECREATION

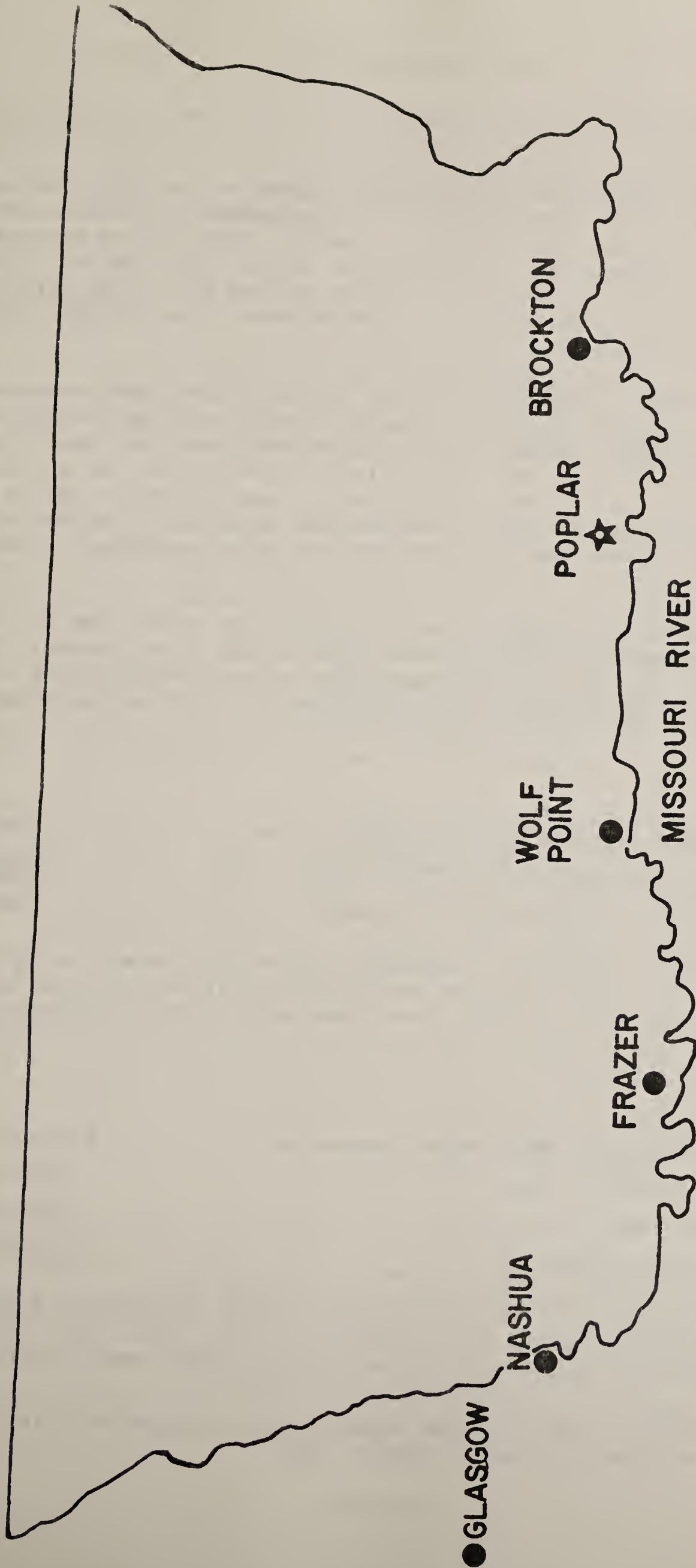
Along the Little Rockies the reservation offers some scenic locations. One of the best known sites is in Mission Canyon south of Hays. Visitors will find Indian Tribal campground sites throughout the reservation. Non-Tribal members must purchase a permit for overnight or extended camping.

ANNUAL FESTIVITIES

During the 1920's caravans of Indians from surrounding areas traveled to the Fort Belknap Indian Reservation to participate in the Indian Fair. Today a semblance of the fair and pow-wow is held each year in late July. This celebration, today, called the "Fort Belknap Indian Days," features Indian dancing, singing, feasts and "give-aways."

During the first week of October the Fort Belknap Tribe holds the "Chief Joseph Memorial Dance." In February of each year the "Winter Fair" offers boxing contests and Indian ceremonial dancing. The public is invited to these celebrations.

FORT PECK RESERVATION
SIOUX - ASSINIBOINE



★ RESERVATION AGENCY

FORT PECK RESERVATION

LOCATION

The Fort Peck Indian Reservation covers approximately 2,093,124 acres in northeastern Montana. The reservation area is approximately 80 miles long and 40 miles wide and includes parts of Valley, Daniels, Sheridan and Roosevelt Counties. Elevation throughout the reservation varies from 1,900 to 3,100 feet. The land is primarily a rolling hill and plains setting with minor tributaries of the Missouri River cutting through it. The Missouri itself borders the reservation along the south.

Wolf Point, seat of Roosevelt County, is the largest town on the reservation. Including adjacent Indian residential areas on tribal lands, Wolf Point has a population of about 3,500. Poplar, which originated around Fort Peck, has a population of approximately 2,600. Poplar is the headquarters for the Assiniboine and the Sioux Tribes, the Fort Peck Indian Agency, and the Public Health Service. These two communities provide most of the consumer goods and services for the resident population. Other towns on the reservation include Frazer, Oswego and Brockton.

The nearest Montana primary trade centers to the reservation are Billings and Great Falls, Montana, both approximately 300 to 350 miles distant. The towns of Wolf Point and Glasgow are the secondary trade centers of the area along with Williston, North Dakota, which lies approximately 20 miles to the east.

POPULATION*

Indians living on or near Fort Peck Reservation	5,408
Indians living off the Fort Peck Reservation	<u>1,997</u>
Total number of enrolled Tribal members	7,405

There are about 500 members from other Indian Tribes who live on the Fort Peck Reservation. They represent many different Tribes, but the largest group is Chippewa from the Turtle Mountain Reservation in North Dakota.

LAND STATUS*

Total acres within the reservation's boundary	2,093,124 acres
Individually allotted lands	529,100 acres
Tribally owned lands	390,108 acres
Fee title or State lands	1,173,915 acres

Lands on the Fort Peck Reservation were allotted to individuals under a series of acts passed during the years 1908-1928. After 1911, lands not selected by Indians were opened to white settlers and homestead fees went into tribal funds.

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, August, 1981

LAND STATUS - Continued

Much of the better crop land of the area passed from Indian ownership prior to 1930. During the drought years of the 1930's, many of the farms failed and sub-marginal farm lands were repurchased by the Government. This land was returned to the Tribes in 1975 by an Act of Congress. In 1973, over 54 percent of the Fort Peck Reservation was owned by non-Indians.

HISTORICAL BACKGROUND

The Fort Peck Reservation is the home of the Assiniboiné Indians and the Yanktonai Sioux. The reservation takes its name from a trading post once located west of the reservation and now covered by the waters of the Fort Peck Reservoir. By the Act of May 1, 1888, the present reservation site was established for the Assiniboiné and the several Sioux bands who were then receiving rations at the Poplar Agency.

The Assiniboines have lived and hunted in the area north of the Missouri River for longer than anyone really knows. They are believed to have split off from the Yanktonai Sioux band some time before 1600. After the split, they evidently moved north, because in 1640 they were reported by Jesuit priests to be living around the Lake of the Woods and Lake Nipigon area in Canada. At that time their migration took them as far north as Lake Winnepag and as far west as the Saskatchewan River. Later in the century, after the Hudson Bay Company established trading posts, the Assiniboiné traded around the Hudson Bay and shifted their hunting grounds further to the northwest. It wasn't until the early 1800's that they moved into the Fort Peck area in large numbers.

The Assiniboiné people speak a Siouan dialect and still refer to themselves as Nakota, although they are no longer part of the Dakota Tribe. They are commonly called "hohe" (rebels) by the Sioux which refers to the fact that they joined the Plains Chippewa and Cree in their wars against the Sioux. Their name in English is derived from the Algonquian "Ass-ni-pwan," meaning "Stone Sioux." This term supposedly refers to the fact that the Assiniboiné used to cook with stones in the old stone boiling method.

Geographically, the Fort Peck Reservation is within part of the ancient hunting territory of the Assiniboiné. The presence of that Tribe there today is another indication of the political sub-division of the Assiniboines. By that territorial hunting right, some of the Assiniboiné resent the presence of the Sioux. Until 1888, all land lying north of the Missouri River was Indian Territory. The Milk River Agency was established in 1868 and was designed to accommodate the Assiniboines. They were then moved to Fort Peck in 1871.

The Assiniboiné, after they split into the upper and lower groups were too small in number to have a reservation of their own. Thus, they left themselves open to whatever the government wanted of them. Since there were Sioux in the Montana territory, the lower branch of the Assiniboiné under Redstone sought the Sioux out for protection.

The upper branch of the Assiniboiné, after the small pox epidemic, chose to live with or among the Gros Ventre. Thus, the upper Assiniboiné Indians are located at Fort Belknap Reservation and the lower Assiniboiné and the Sioux at Fort Peck Reservation.

HISTORICAL BACKGROUND -- Continued

The Sioux at Fort Peck represent all of the three great divisions of the Dakota people. The largest band represented at Fort Peck are the Yanktonai of the Middle Division. Although many Yanktonai are inclined to refer to themselves as Yankton and the Fort Peck group are officially designated as such by the federal government, they are really Yanktonai according to anthropologists and were so identified in the early agency records.

The Teton or Western Division are represented by a few of the Hankpapa sub-band. The Santee or Eastern Division are represented by members of the Sisseton and Wahpeton bands and a few from the Wahpekute band.

The United States Government officially calls the Tribe Sioux although the people in their own language refer to themselves as Dakota (with dialectic variations). The word Sioux is derived from a French corruption of a Chippewa word meaning "snakes" or "adders." This was a derogatory term used by the Chippewa to describe their old enemies.

When whitemen first contacted the Dakota in about 1640, they were woodland Indians living in the area just west of the Great Lakes. Partly because of pressure from the Chippewa who had been armed by the French and partly because of other pressures the Dakota began to move west. By the 1750's the western groups had begun to cross the Missouri River. Until 1812 the eastern Dakota were allies of the British.

In the winter of 1868-69, a sub-agency was built at Fort Browning, near the present-day town of Dodson. This was the first agency in the area to furnish rations to Indians, and it served the Assiniboine, the Sioux, the Crows, and the Gros Ventres. Later, in 1871, an agency was established at old Fort Peck to provide rations just to the Lower Assiniboines and several bands of Sioux. Fort Peck continued to be the Agency for the Assiniboine and Sioux until 1877, when it moved to its present location of Poplar.

In 1874, the Congress confirmed an 1873 Executive Order by President Grant, which created a joint reservation of 20,000,000 acres of land north of the Missouri River. The Assiniboine, the Sioux, the Blackfeet and the Gros Ventre Indians all shared this territory jointly until 1887. As the railroad lines moved toward Montana, more pressure was felt for land. The four Indian Tribes ceded all lands except their three present reservation sites. The reservation boundaries of the present day Blackfeet Reservation, Fort Belknap Reservation, and Fort Peck Reservation were established by Congress in 1888.

ORGANIZATIONAL STRUCTURE

The Sioux and the Assiniboine rejected the Indian Reorganization Act of 1934, preferring the rule of a general council. The Tribes continued to operate under the constitution which they adopted in 1927 and later amended in 1952. The new constitution and by-laws, under which the Tribes now operate, were adopted on October 1, 1960, and approved by the Department of the Interior on November 30, 1960. This Constitution provides for a representative type of government.

ORGANIZATIONAL STRUCTURE - Continued

The governing body is the Tribal Executive Board. It is composed of 12 voting members plus a chairman, vice-chairman and sergeant-at-arms. All board members are elected at large. A secretary-accountant is appointed by the Board. Elections are held every two years.

To be eligible for enrollment in the Fort Peck Tribes, certain qualifications, which were established by Tribal ordinance in 1960, must be met. Those born before 1960 must be on the basic roll or be a descendant of a person on the basic roll, or must have been adopted by the General Council prior to 1960 with the approval of the Secretary of the Interior. After 1960, a one-fourth or more Fort Peck Assiniboiné and/or Sioux blood quantum requirement must be met to be considered eligible for Tribal enrollment.

HOUSING

Since 1962, the housing conditions of the Fort Peck Indians have steadily improved through Tribally-supported and Tribally-sponsored programs. Extensive housing programs, both Low-Rent and Mutual Help, have been undertaken by the Fort Peck Housing Authority. The Bureau of Indian Affairs Home Improvement Program has helped to bring Indian homes up to standard. A reservation-wide sanitation program, under the direction of the Public Health Service, has improved sewer and water facilities for Indian homes. In conjunction with these projects, the Bureau of Indian Affairs has built new streets and access roads, as well as improved some of the existing roads on the reservation system.

MEDICAL FACILITIES

The Indian Health Service provides adequate but limited medical services to the Fort Peck Tribal residents through its health centers located in Poplar and Wolf Point. In-patient services are provided by contractual agreement at the community hospital in Poplar and the Trinity Hospital in Wolf Point. Out-patient services at the Poplar Health Center include medical and pediatric, pre- and post-natal care, minor surgical and complete dental services. Well child, physical exams, pre-natal, post-natal and diabetic clinics are provided on a weekly basis. Chest clinics, pediatric clinics, and gynecology clinics are offered on a monthly basis by specialists from neighboring cities.

EDUCATION

Indian school age children attend school in the public school system on the reservation. There are five elementary and four high schools strategically located in Wolf Point, Brockton, Poplar and Frazer.

During the 1976-77 school year, a total of 1,337 Indians from Fort Peck were attending elementary schools. These schools include the public schools, federal schools, mission schools and special schools. The total number of Fort Peck Indians attending secondary and post-secondary schools during the 1976-77 term was 832. This total includes 168 college and university students.

EDUCATION - Continued

The Fort Peck Tribes have for some time taken advantage of federal programs to aid depressed areas, including the whole range of education and training programs. Past efforts of the Assiniboine and Sioux Tribes and the Bureau of Indian Affairs to work cooperatively with the local school systems are producing beneficial results. Recently there has been a reduction in the high school dropout rate and an increase in the number of high school graduates seeking post-secondary training and education.

EMPLOYMENT AND INCOME

One serious problem the Indians face is the lack of employment opportunities on the reservation. In 1968, the Fort Peck Tribes were successful in creating a company called Fort Peck Tribal Industries. By 1970, they had brought two more companies to the reservation, but of the three industries formed or brought in by the Tribes, only one survived after five years. Early major stumbling blocks to industrial development were the lack of industrial facilities and an untested labor force. Today, the Tribes have an industrial park, two industrial buildings (one is 40,000 square feet), and a proven labor force.

In 1974, the Tribes were able to set up two new companies, A & S Tribal Industries and Fort Peck Manufacturing Company, in the Tribal Industrial Park at Poplar. By 1976, the two companies were employing a combined number of 180 people. A new railroad spur, which has been built to the industrial park from the main line of the Burlington Northern Railroad, will offer additional possibilities for industrial development and employment for Indian people.

The Fort Peck Reservation is basically rural and supports small family-sized units. Although the area is situated along primary rail and highway routes, it remains seriously isolated from major markets and is isolated even from such Montana trade centers as Great Falls and Billings.

Today the economy of the Fort Peck Reservation is based primarily on farming and ranching. A substantial secondary source is the extraction of oil.

ANNUAL FESTIVITIES

Fort Kipp Indian Celebration - Held during the first week in July, at Fort Kipp, Montana, in celebration of the 4th of July. Held annually by the predominantly Sioux communities of Brockton, Riverside and Fort Kipp. This pow-wow has grown in size and importance in recent years.

All-Indian Rodeo - Two-day rodeo held the first weekend in July at Poplar, Montana.

Wolf Point Stampede - held during the second weekend in July in Wolf Point, Montana. The Stampede has been held annually for over 50 years. It attracts spectators and contestants from all over the United States and Canada.

Wolf Point Omaha (Indian) Celebration - Held during the last weekend in July in Wolf Point, Montana.

ANNUAL FESTIVITIES - Continued

Red Bottom Celebration - Held during the second week in August in Frazer, Montana. This celebration is held annually by the Assiniboine Indians from the western part of the reservation.

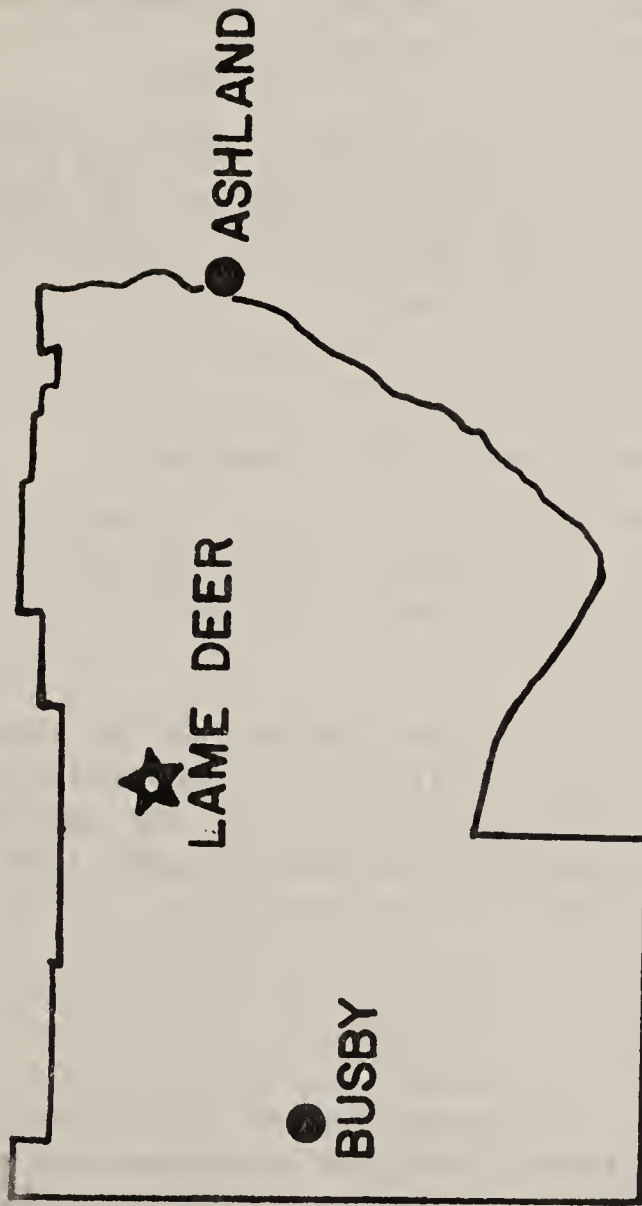
Iron Ring Celebration - Held during the third week in July in Poplar, Montana, to honor the last Sioux Chief at Fort Peck, Santee Iron Ring.

Annual Oil Discovery Celebration - The annual Oil Discovery Celebration held the last week in August at Poplar, Montana. This celebration is one of the largest Indian gatherings in the country.

NORTHERN CHEYENNE RESERVATION
NORTHERN CHEYENNE

COLSTRIP ●

● HARDIN



● LODGE
GRASS

★ RESERVATION AGENCY

BROADUS ●

NORTHERN CHEYENNE RESERVATION

LOCATION

The Northern Cheyenne Reservation, situated in southeastern Montana, lies within the counties of Big Horn and Rosebud. It is bordered on the west by the Crow Reservation. The reservation is a rugged area, partially mountainous, and primarily suited to livestock grazing. The reservation headquarters and the center of population is Lame Deer. The reservation itself is divided into five districts: Busby, Lame Deer, Ashland, Birney and Muddy.

POPULATION*

Indians living on or near the Northern Cheyenne Reservation	2,673
Indians living off the Northern Cheyenne Reservation	<u>1,290</u>
Total number of enrolled Tribal members	3,963

The Northern Cheyenne Reservation is not densely populated. There are some residents of other Indian Tribes living on the reservation. There is also a relatively small population of non-Indians living on the reservation.

LAND STATUS*

Total acres within the reservation's boundary	444,679 acres
Individually allotted lands	146,723 acres
Tribally owned lands	287,697 acres
Fee title or State lands	10,259 acres

Only about two percent of the land on the Northern Cheyenne Reservation is owned by non-Indians. The Tribal Council has selected a Land Acquisitions Committee whose primary policy is directed to the purchase of land into Tribal ownership. The Committee thus assures that Indian land is retained in Indian ownership.

HISTORICAL BACKGROUND

The Cheyenne Indians, of whom the Northern Cheyenne were a part, were the western-most group of the Algonquian language stock. Originally, they lived in the woodlands area about the Great Lakes migrating westward around the end of the 1600's. They settled in the northwestern corner of what is now Minnesota, where the Red River forms a border between Minnesota and the Dakotas. Later in the 1700's they settled among the Tribes of the upper Missouri River.

During the last decades before the Cheyennes had horses, they were a culture of farmers. As they moved west in the 1700's, they obtained horses and

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, August, 1981.

HISTORICAL BACKGROUND

encountered buffalo. These two occurrences changed the Cheyennes from an agricultural people to a typical plains Tribe. They were reported by the French as early as 1680. By 1804, when Lewis and Clark encountered them, they were living on the plains near the Black Hills of South Dakota.

The Cheyenne participated in the treaty-making in 1825 near what is now Fort Pierre, South Dakota. A few years later, the larger part of the Tribe (now the Southern Cheyenne) moved southward and made their headquarters on the Arkansas River. The remainder continued to inhabit the plains near the headwaters of the North Platte and Yellowstone Rivers in northern Wyoming and southeastern Montana. The division of the Tribe was recognized by the Fort Laramie Treaty of 1851.

In the Sitting Bull War of 1876, the Northern Cheyenne joined the Sioux and as a consequence of their part in the Battle of the Little Big Horn, they were exiled to Indian territory in Oklahoma to be colonized with the Southern Cheyenne. A small band escaped in a desperate effort led by Chief Dull Knife (Morning Star) and Chief Little Wolf. These two chiefs, in one of the most heroic episodes of western history, bravely fought against overwhelming odds in leading the small band of men, women, and children back to their homelands. Chief Little Wolf and Chief Dull Knife are buried side by side in the Lane Deer Cemetery. The Northern Cheyenne call themselves "the Morning Star People." The name is taken and used in respect of Chief Dull Knife who was also known as Morning Star.

By Executive Order of November 26, 1884, a tract of country east of the Crow Reservation was set apart as the reservation for the Northern Cheyenne. The reservation was expanded by another Executive Order in 1900 to its present boundaries.

ORGANIZATIONAL STRUCTURE

The Northern Cheyenne Tribe was organized in 1936 under the Indian Reorganization Act. Today the Tribe is a federally-chartered organization with both governmental and corporate responsibilities. The governing body is a Tribal Council headed by a President, who is elected at large to serve a term of four years. Other members of the Council include 15 representatives who are elected from the five designated districts, each to serve a two-year term.

The Constitution and By-laws of the Northern Cheyenne Tribe were amended and approved by the Secretary of the Interior in July, 1960. Membership in the Tribe is limited to those persons on the official census roll as of January 1, 1935, and to those people of one-half or more Northern Cheyenne Indian blood born to any member or descendant of a member of the Tribe.

HOUSING

The availability of housing on the reservation has improved greatly in recent years. This is partly due to the fact that the Northern Cheyenne people, like other Tribes in Montana, have participated in federal housing programs. Another major impetus toward housing improvement was the Tribe's Judgment Fund Program

HOUSING - Continued

resulting from the award of \$3.9 million to the Northern Cheyenne in 1964 in settlement of a claim against the Federal Government. Under the Judgment Fund Program, \$1,000 was made available to each Tribal member to be spent for family improvement. Much of the "family plan" money was used for housing. In total, more than 525 occupied units of housing have been completed under various programs, including private initiation and financing, since 1963.

Recently the Northern Cheyenne Reservation has been selected as the site where seven solar energy homes will be built. Preliminary HUD plans call for the training of Northern Cheyenne Indians to build their own solar equipment.

Early in the spring of 1978, construction of 60 Mutual Help Home Ownership houses was initiated. Planning is in progress for another 100 units.

Construction of a 35 linear senior citizens complex, the Wendell "Turkey" Shoulderblade Memorial Center, has been completed and houses elderly citizens.

MEDICAL FACILITIES

Most of the residents on the Northern Cheyenne Reservation utilize the Public Health Service Center in Lame Deer for their immediate health needs. Those who require in-patient service are referred to the hospital at Crow Agency or to contract facilities in Billings whenever special services are required.

EDUCATION

Education of the young people is of paramount importance on the reservation as 65 percent of the resident Indian population is under 25 years of age. The elementary students are served by three schools: Labre Indian School near Ashland, Lame Deer Public School in Lame Deer, and Busby School in Busby. High school students may attend Labre Indian School, Busby School or Colstrip Public High School. All the reservation schools meet state academic standards. Colstrip High School is located 21 miles north of Lame Deer and students ride the bus daily.

The Tribal Council has, under contract with the Indian Technical Assistance Center, provided an Indian Action Program Training Center, which is funded by the Bureau of Indian Affairs. Training in fields such as welding, builders' courses, basic plumbing, heavy equipment, mechanics, adult basic education and GED testing and tutoring is offered through this program. With the cooperation of Miles City Community College, Northern Cheyenne students may receive up to 60 quarter credits from the college while in attendance at the Indian Action Program Training Center.

Head Start and Follow-Through Project programs, funded through the Office of Economic Opportunity, are in operation on the reservation in addition to and in cooperation with the elementary school programs. School enrollments for the 1975-76 school year were approximately: Labre Indian School (K-12) 375; Lame Deer Public School (K-8) 425; Busby School (K-12) 300; and Colstrip (9-12) 40. None of the schools has an exclusively Indian enrollment, but with the exception of Colstrip, each school has a student body which is predominately Indian.

EDUCATION - Continued

A new high school is planned for construction in Lame Deer. The architectural design of the school is completed and construction of the facility will begin when construction funding is appropriated. The building will house approximately 360 students in grades 9 through 12.

The Northern Cheyenne students receive assistance for post-secondary education from a Tribal Scholarship Fund as well as the Bureau of Indian Affairs Career Development Program. The Career Development Program has been contracted to and run by the Tribe since 1975. There were approximately 147 Northern Cheyenne students attending schools of higher education during the 1976-77 school year.

EMPLOYMENT AND INCOME

Major employers of the reservation's residents include the Labre Indian School, the Federal Government (represented both by the Bureau of Indian Affairs and the Indian Health Division of the U.S. Public Health Service), Community Action Programs, Follow-Through, the Ashland Lumber Company, and the Tribe itself. More than 80 percent of all federal employees on the reservation are Indian. The reservation's Branch of Forestry hires many of the local Indians during the forest fire season.

Principal sources of income for the Tribal Government are from grazing fees paid by individual Indian stockmen and the sale of timber.

The latest inventory of timberland shows an increase of approximately 129,000 acres. There is an estimated 380 million board feet of timber in these acres. Some of the acreage is non-commercial.

A major sale of Tribal timber was conducted in 1969. The purchaser established a sawmill at Ashland, near the reservation's eastern boundary, but the sawmill burned in 1972 and was not reconstructed until 1975. The sawmill changed hands in 1978. The Tribe has entered into a contract to sell 10 million board feet of timber per year for a 10-year period. The timber sale contract calls for at least 60 percent of the total number of employees to be Indian.

In the area of forest development, Tribal plans contain provisions to thin 3,500 acres of overstocked young stands of ponderosa pine. Employing 25 to 30 members, this operation will be funded by the Bureau of Indian Affairs and contracted back to the Northern Cheyenne Tribe.

Underlying the Northern Cheyenne Reservation is a very large high grade low sulphur coal deposit. Under a unanimous decision rendered by the U.S. Supreme Court on May 19, 1976, the Northern Cheyenne Tribe now owns all minerals underlying the Northern Cheyenne tracts.

RECREATION

The Northern Cheyenne Reservation and its surrounding area offer a variety of activities for persons enjoying active outdoor recreation. Fishing and camping are popular sports on the reservation. Non-Indians can purchase permits which allow fishing in all ponds and streams.

Points of interest on the Northern Cheyenne Reservation include:

- Head Chief Battlefield
- Custer's Last Camp
- Two Moons Monument at Busby
- Northern Cheyenne Tourist Center
- Buffalo herd on exhibit (17 head)

ANNUAL FESTIVITIES

An All-Indian Rodeo is held each year on Memorial Day. Activities include a parade and Indian dancing.

At the Annual Fourth of July Pow-Wow articles of jewelry, clothing, Indian food, etc., can be purchased. On the second weekend in August, the White River Cheyenne Pow-Wow is held in Busby. The public is welcome.

ROCKY BOYS RESERVATION
CHIPPEWA - CREE

● CHINOOK

● HAVRE

BOX ELDER



ROCKY
BOYS



● BIG SANDY

★ RESERVATION AGENCY

ROCKY BOY'S RESERVATION

LOCATION

The Rocky Boy's Reservation is located in northcentral Montana south of the Canadian border. The major portion of the reservation lies within Hill County and the smaller portion within Chouteau County.

The Bearpaw Mountains, ranging across the upper half of the reservation, create a varied topography over this portion of the land and account for the scenic nature of the area. Altitude varies from 6,000 or more feet in these mountains to approximately 2,000 feet at lower levels. Mountain peaks and deep canyons contrast sharply with the nearly level bottom lands.

Many of the reservation's residents live on the district of the Rocky Boy Agency. Other communities on the reservation where Indian populations are concentrated include: Box Elder, Dutch Creek, Haystack, Parker and Sangrey.

The important secondary trade centers in the reservation area include Havre, about 30 miles north, and Big Sandy, approximately 25 miles southwest of the reservation. Box Elder, 14 miles west of the reservation, is the nearest community providing some public services. Great Falls, the second largest city in Montana, is located approximately 85 miles southwest of the reservation and serves as the primary wholesale-retail trade center to this area.

POPULATION*

Indians living on or near the Rocky Boy's Reservation	1,575
Indians living off the Rocky Boy's Reservation	<u>1,065</u>
Total number of enrolled Tribal members	2,640

The total tribal membership has grown through the years. There are also some Indians belonging to other Tribes living on the Rocky Boy's Reservation. Almost 64 percent of the on-reservation population is under 24 years of age. The total number of males and females is nearly evenly divided.

LAND STATUS*

Total acres within the reservation's boundary	107,613 acres
Tribally owned lands	107,613 acres

The entire reservation is no larger than some one-family cattle ranches in Montana. All of the reservation land is Tribally owned and controlled for pasture crop farming and leasing. Enrolled Tribal members may obtain free-use assignments of up to 160 acres. About half of the reservation is in 160-acre assignments.

*Statistical information obtained from the Bureau of Indian Affairs, Billings Area Office, Data Processing Center, August, 1981

HISTORICAL BACKGROUND

The Rocky Boy's Reservation differs in several respects from the other reservations in Montana. It is the smallest reservation and the home of the smallest group of Indians. Unlike the other reservations, Rocky Boy's was not established by treaty, but rather by Congressional action in 1916. It was the last Indian reservation to be established in Montana.

The reservation's unusual name comes from the leader of a band of Chippewa Indians. Translated from the Chippewa language, it means Stone Child, but the original translation was lost and Rocky Boy evolved.

The history of the settling of the Rocky Boy's Reservation was in its infancy long after the other Indian Reservations in Montana were established. Rocky Boy's people were among a number of Chippewa Indians who originated in the Great Lakes region. For reasons not known, these people severed their ties with their original Tribes and migrated to the northern plains region. Little Bear was the chief of one of the bands of Canadian Cree.

For many years, the small bands of Chippewa and Cree Indians moved between Montana cities such as Butte, Helena, Great Falls, Havre, Choteau, and Chinook and often into and out of Canada. Montanans tended to regard them as Canadian Indians, and in 1896 Congress appropriated \$5,000 to finance the deportation of these so-called Canadian Indians from Montana back into Canada. Some of the Indians were deported, but they quickly returned.

Because his name carried a stigma in connection with the Riel Rebellion in Canada in 1885, Little Bear was unsuccessful in his attempts to get a reservation set aside for his followers, and he was forced to join Rocky Boy's band. In 1904 a bill was introduced into Congress to provide a home for the Indians on the Flathead Reservation. The bill was not passed. In 1909, the Rocky Boy band was located near Helena, and a bill was introduced to set aside land for them in northeastern Montana. They never occupied this land and in 1910 the 1,400,000 acres in Valley County were opened for homesteading.

Both Little Bear and Rocky Boy were weary of the hand-to-mouth existence of their people. With the help of some prominent whitemen of the time, including William Bole, publisher of the Great Falls Tribune, Charley Russell and Frank Linderman, the Rocky Boy's Reservation was created. On September 7, 1916, the 64th Congress designated a tract of land once part of the abandoned Fort Assiniboine Military Reserve as a home for the Chippewa and Cree Indians. Located south of Havre, this refuge consisted of approximately 55,000 acres. Only about 450 of the Indians, perhaps half of those eligible, chose to settle on the reservation. In later years, more land was added to the original acreage until the reservation reached its present size.

ORGANIZATIONAL STRUCTURE

In 1935, the Tribal members elected to organize under the provisions of the Indian Reorganization Act. They formed the Chippewa Cree Tribe of the Rocky Boy's Reservation. Following the approval of their constitution in 1935, their charter was ratified the following year.

ORGANIZATIONAL STRUCTURE - Continued

The governing body of the Tribe is the Chippewa Cree Business Committee. The Committee is made up of eight representatives and a Chairman, all of whom are elected at large by the reservation membership. The Chairman as well as four Tribal representatives are elected to four-year terms while the four others serve a two-year term. This rotational type of election allows for continuous Tribal government service to the Tribal members.

The membership in the Chippewa Cree Tribe consists of the following:

- (a) All members of the Rocky Boy's Band of Chippewas enrolled as of June 1, 1934.
- (b) All children born to any member of the Chippewa Cree Tribe of the Rocky Boy's Reservation who is a resident of the reservation at the time of birth of said children.
- (c) All children of one-half or more Indian blood born to a non-resident member of the Tribe.
- (d) Any person shall lose his membership if after the adoption of this Constitution he is away from the reservation for a period of ten years unless within that period he applies to the Business Committee for extension of his membership and the Business Committee acts favorably upon such application. Any extension of membership shall be construed to include all absentee children of such member. Likewise, loss of membership by the parent shall be construed to include loss of membership by his absentee children.

Since the creation of Rocky Boy's Reservation, intermarriage has amalgamated the two Tribes until today they can be listed on the membership rolls only as Chippewa Crees.

HOUSING

During recent years, through efforts of federal programs and the cooperation of the Chippewa Cree Tribe, there has been an overall improvement in the availability and quality of housing on the Rocky Boy's Reservation. Both the Department of Housing and Urban Development and the Bureau of Indian Affairs have contributed to this improvement. Twelve new houses were built specifically for employed resident personnel of the Indian Health Service.

MEDICAL FACILITIES

Like members of other Indian Tribes, the Rocky Boy's inhabitants receive health care from the Indian Health Service. In 1976, the Tribe selected the former Bird Farm at Rocky Boy's Reservation as the site for a new Health Center which was designed to consolidate various Chippewa Cree health programs in a single, modern building. Programs housed in the new facility include primary medical care (including laboratory, x-ray and pharmacy), emergency medical care, dental care, public health, mental health, and health education.

EDUCATION

Schools on the reservation were formerly under the jurisdiction of the Bureau of Indian Affairs, but in 1960 they were made a part of the public school system. Today, the Indian children may attend schools located on the reservation from kindergarten through eighth grade. An all-Indian School Board has assumed operational responsibility for the independent elementary school district established at Rocky Boy's Agency in 1970.

Until the late 1970's, there was no secondary level instruction available to Indian children on the Rocky Boy's Reservation. They now have access to an alternative high school. Otherwise, high school students are bused to off-reservation schools in Havre and Box Elder. The Chippewa-Cree Tribe is in the process of petitioning the State for their own high school for reservation students.

EMPLOYMENT AND INCOME

There is a high unemployment rate on the Rocky Boy's Reservation which is somewhat offset by the few existing economic enterprises such as wheat farming and a Post and Pole operation. These enterprises employ some tribal members, but much of the work is seasonal.

In 1972, the Tribal Council decided to regain tribal lands as leases came due and began buying up land once leased to non-Indian farmers and ranchers. As a result of this action, the Dry Forks Farm, Inc. was organized. Today, Dry Forks Farms cultivates a total of 4,600 acres of which 2,300 acres are planted in wheat each year. This tribal farming cooperative allows individual Indian operators to participate by adding their farming units to the project. Because machinery is too costly for individuals, Dry Forks Farms will take over an individual's land assignment on a five-year development lease arrangement and the participating member will then receive 25 percent of all profits from the land. To date, almost all of each year's profit has been turned back into the agri-business, but a portion in dividends has been distributed to the Tribal members.

Another source of income for individual Tribal members is from employment either with the Bureau of Indian Affairs or the Tribe itself.

RECREATION

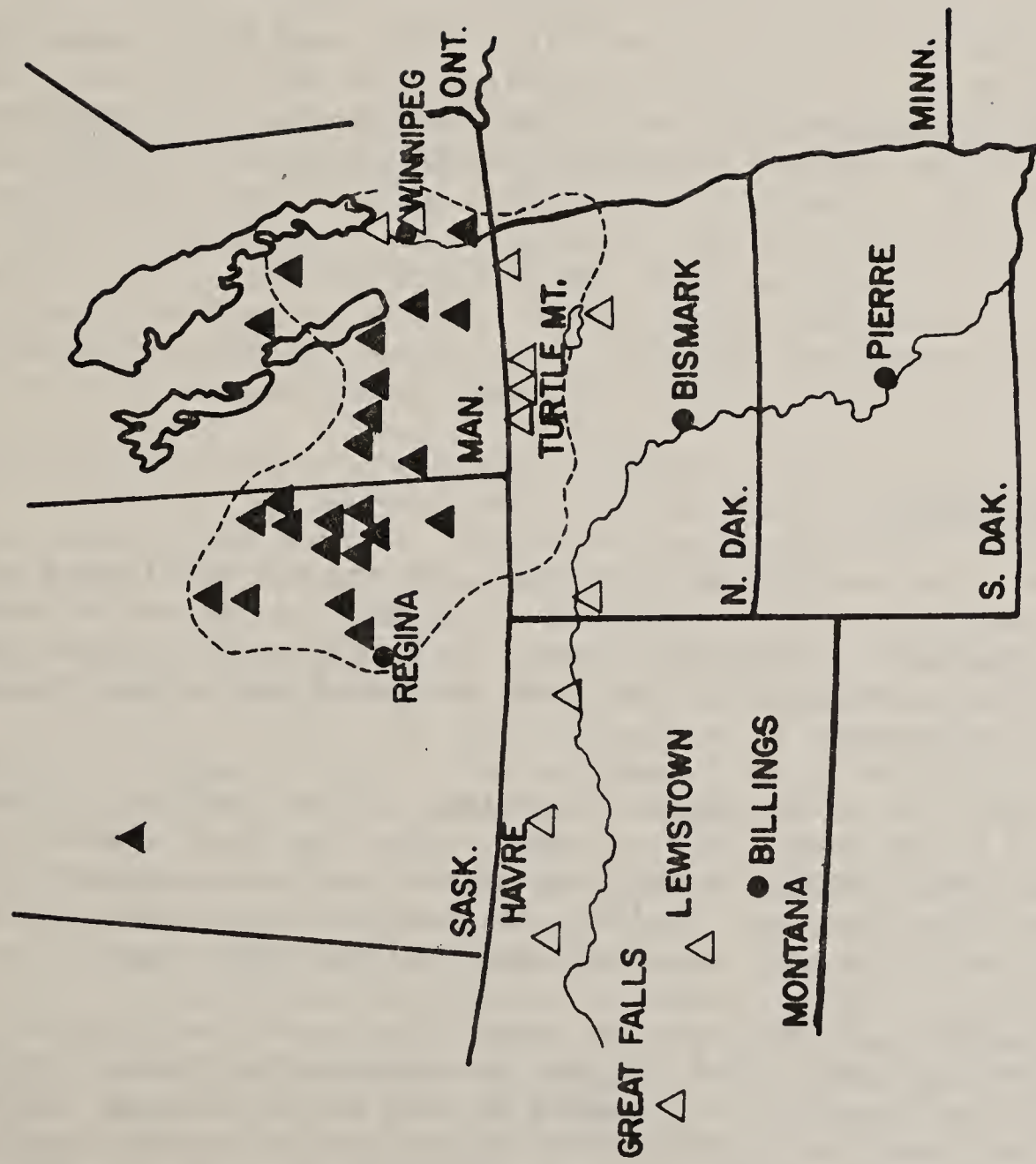
In 1969, the Tribal Council approved the construction of a ski lift located southeast of the Rocky Boy's Agency. During winter months, the Northern Montana College, which is located in Havre, holds ski classes and ski competitions at this recreational area. A new chair lift was constructed in 1978. The recreation building located next to the ski area is equipped with facilities necessary for operating a bar and cafeteria.

Campgrounds are located throughout the reservation area. Camping and fishing permits are available for purchase from the Tribe.

ANNUAL FESTIVITIES

The Rocky Boy's Pow-Wow is held during the first weekend in August. Indians from surrounding areas join in this celebration.

THE OJIBWA (CHIPPEWA) INDIANS



The dotted line shows the territory ranged by the tribe during the latter half of the 19th century. The solid triangles show present day full-blood reservation or reserve communities, while the white triangles show present day Metis (mixed blood) communities.

LITTLE SHELL BAND OF CHIPPEWA

LOCATION

The Little Shell Band of Chippewa Indians, without a reservation or land base, live in various parts of Montana. Some live on the various Indian reservations and have intermarried with members of other Tribes. Others live in urban areas such as Great Falls, Helena, Lewistown, and Butte. The most well-known "landless" Indian community is located on the outskirts of Great Falls and is known as "Hill 57."

POPULATION

The population figures of the Little Shell Band of Chippewa Indians are not accurately documented. It has been estimated that there are over 4,000 people who can claim direct descendancy to the Little Shell Band. With the help of a centralized Tribal office, Tribal leaders are attempting to establish an official enrollment census.

LAND STATUS

None

HISTORICAL BACKGROUND

To understand the Indians in Montana who are not affiliated with any established reservation, it is necessary to go back to the early French colonization of North America. This group traces their origins back to the Red River settlements, which were concentrated along the North Dakota and Minnesota boundary and into Canada.

Until 1870, the great unsettled regions of the Canadian northwest had been controlled by the Hudson's Bay Company under the Royal Charter granted to it in 1670. These lands were governed as a private empire almost entirely in the interests of the fur traders. In 1870, the Company's territory was annexed to Canada and the provinces were organized and settlers began moving in.

As settlement and business increased, there was growing pressure for transportation routes that would link the new provinces with the rest of Canada. At that time, Manitoba could not be reached by land except through the United States. Roads had not yet been built across the rugged Canadian shield country, and the part of it which lay west of Lake Superior still belonged to the Ojibwa (Chippewa) Indians.

Construction of a trail was begun from Port Arthur (now Thunder Bay) on Lake Superior in 1868, and in 1870, it was opened by a military expedition from eastern Canada which traveled over it all the way to Winnipeg. Almost the entire length of this trail, called the Dawson Route, lay in Ojibwa country. The Indians immediately objected to the unauthorized traffic passing through their land.

HISTORICAL BACKGROUND - Continued

In 1871, the Ojibwa met with government commissioners at Fort Frances and demanded payment for the right-of-way through their country. The commissioners said they were authorized only to buy the land itself. If the Ojibwa wished to be paid at all, they must cede the land. The meeting was broken off.

The number of Indian people living in this region was not great. They decided to resist the taking of their land by uniting with the larger population of Metis (May-tee, French for mixed-blood) people who lived there. The Metis had grown in numbers during the nearly 150 years of European and Indian contact through the fur trade in the Red River Valley. The Metis lived in well-organized communities and supported themselves by a combination of buffalo hunting and farming. The Metis also resented having the country made a part of Canada without the consent of the people living in it. But by 1871, they decided to accept the changes peaceably, at least for the time.

In 1885, members of both the Indian and the Metis groups joined together in an armed uprising against the government of Canada. They were led by a Metis named Louis Riel. Most of the rebellion was conducted by the Metis and the Cree Indians, but one small band of Ojibwa was also involved in the Riel Rebellion. This small group of Ojibwa had split off from the Red Lake Band many years before and had lived on the plains, hunting the buffalo. Their leader was known as Stone Child, which was in time translated to "Rocky Boy." They had migrated northward and had allied themselves with a Saskatchewan Cree band led by a chief named Big Bear.

The Ojibwa band, along with Big Bear's people, took an active part in the Riel uprising. After they had been defeated by the Canadian troops, they fled south across the border into Montana. For more than twenty-five years, this mixed group of Chippewa and Cree Indians lived an unsettled life.

When there was no longer buffalo, they survived by collecting and selling the bleached bones and polished horns of the great animals which had been left strewn across the prairies during the last slaughters of the herds. They had no reservation land or no legal rights. The Montanans considered them to be Canadian Indians, and at one time U.S. troops deported them across the Canadian border.

Another far western group of Ojibwa (Chippewa) Indians had also become separated from the rest of their Tribe during these troubled years. They were people who lived in the Turtle Mountain area of North Dakota. They had belonged to the Pembina Band, but when the Red Lake and Pembina leaders signed the Treaty of 1864, ceding the Red River Valley along with the claims to land in Dakota Territory, they were not consulted. They refused to recognize the treaty and for a while the U.S. government set aside the land they claimed.

The Commissioner of Indian Affairs in his report of 1882 stated that the Metis-Chippewa claims to land were valid and that they had "good title to this land." However, on October 4, 1882, these lands were opened to settlement except for two townships in the Turtle Mountains, which were retained for a reservation. However, many of the Chippewa and Metis had built homes and settled in the area and felt they should be allowed to stay in their homes.

In 1890, Congress authorized a Commission to investigate the land claims of the Chippewa. During the eight years between the opening of the land for white settlement and the Congressional Commission, there was no method of establishing legal land claims.

HISTORICAL BACKGROUND _ Continued

In 1891, the U.S. Indian Agent, John Waugh, appointed 32 men to work with him on determining which Indians were to be legally enrolled on the "Turtle Mountain Reservation." His committee included 16 Chippewa and 16 Metis; however, he appointed his Committee at a time when Little Shell and his band were in Montana hunting. Consequently, none of the Little Shell Band were represented on this important committee. Of the total committee of 32, Agent Waugh selected five members to determine which families and individuals were to be enrolled at Turtle Mountain. The committee struck 112 families, or 525 individuals, from the rolls. In some cases brothers were even separated, one being considered "enrolled" and the other "non-enrolled."

Chief Little Shell arranged for a Metis lawyer, John Bottineau, to represent the claims of the Little Shell Band and other displaced Chippewa and Metis people. When the Congressional Commission finally arrived in the Devil's Lake area in 1892 to investigate all of the claims, Little Shell and his lawyer were refused an audience to present their claims.

On September 24, 1892, the Government ordered all non-enrolled members to leave the Turtle Mountain Reservation. The remaining "enrolled" members gave up their claims to 9,500,000 acres of land in the Red River Valley in exchange for the two townships previously set aside as the "Turtle Mountain Reservation" and a payment of \$1,000,000. (This treaty is often referred to as the "ten-cent treaty" in reference to the price paid for the land, i.e., \$1,000,000 for 9,500,000 acres.) Little Shell and his followers bitterly opposed the treaty. On October 24, Little Shell sent a letter of grievances against the treaty to the U.S. Government. In spite of these objections, in December, 1892, the treaty was sent to Congress for ratification. On January 26, 1898, Little Shell again expressed the opposition of his followers against the treaty.

In January, 1905, the Assistant Attorney General held that the treaty did not give a general release for all claims to lands north of Devil's Lake. In February of that same year, the Indians on Turtle Mountain signed the necessary release papers, but Little Shell and his followers refused to sign. The Treaty was finally ratified by Congress on April 21, 1906, but with an added clause that any members who could not be accommodated on the two townships in the Turtle Mountains could homestead on any public domain land and still retain their treaty rights.

The white settlers were very much opposed to the Chippewa Indians homesteading because they claimed that these lands would never be on the tax rolls, and therefore, the Indian and Metis operators would have an unfair economic advantage. The Metis and Chippewa Indians had great difficulty with their homestead claims because they had to establish the fact that they were a "Turtle Mountain Indian" before they were allowed to homestead. This regulation made it impossible for Little Shell and his followers to homestead.

In 1927, Joseph Dussome of Zortman tried to organize the "Abandoned Band of Chippewa Indians." In 1934, Dussome incorporated the group as the "Landless Indians of Montana." In 1930, the Government purchased 37,000 acres of land near Box Elder for these "landless Indians," but the land was placed under the jurisdiction of the Rocky Boy's Agency. They decided which people would be allowed to settle on the land.

HOUSING, MEDICAL FACILITIES AND EDUCATION

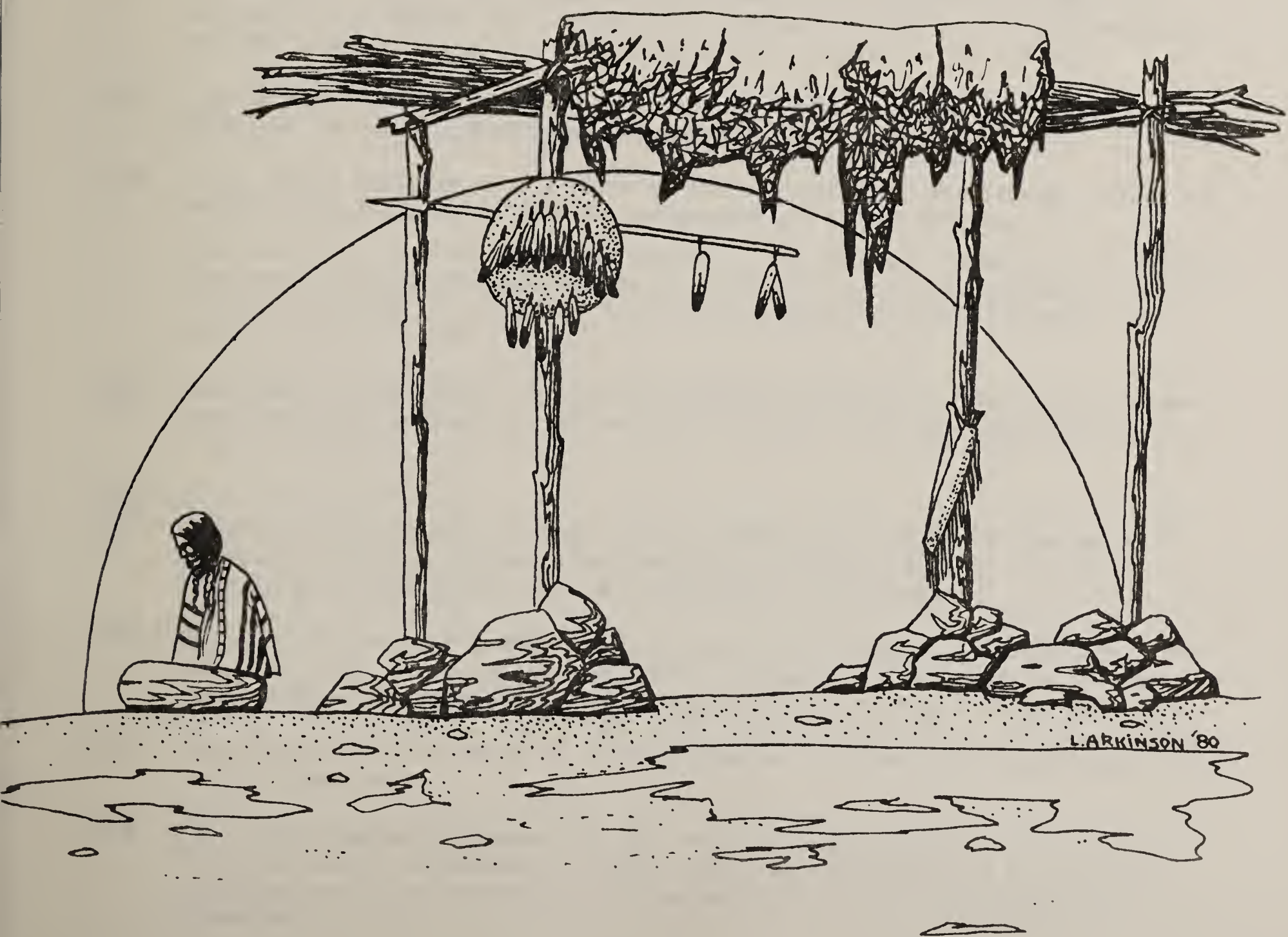
Because the Little Shell Band is not a federally-recognized group, they do not qualify for any of the services such as housing, medical facilities, and education provided by the U.S. Government for federally recognized groups of Indians. However, they are able to obtain some services through urban Indian centers located in larger communities such as Helena, Great Falls and Butte.

LITTLE SHELL TODAY

The Little Shell Band of Chippewa have established a centralized tribal office, which is currently located in Helena. They are governed by a Tribal Council comprised of elected representatives from around Montana. They meet on a quarterly basis to conduct business.

The Little Shell Band is attempting to obtain Federal Recognition from the U.S. Government. It is a slow, unwieldy process which takes years. In September, 1981, the Little Shell Tribe was 31st on a list of 75 Tribes that have filed the necessary petitions to begin the process. Federal recognition would provide the Little Shell people with many needed services, especially in the areas of health care and education.

The first part of the history of the United States is the history of the colonies. The colonies were founded by Englishmen who had come to America in search of a better life. They were at first dependent on England for everything they needed, but as they grew in number and power, they began to assert their independence. They fought the Revolutionary War and won, and in 1776 they declared their independence from England. The second part of the history of the United States is the history of the Union. The Union was formed in 1787 when the thirteen colonies agreed to join together and form a new government. The new government was based on the principles of liberty and justice for all, and it has since been the foundation of the United States. The third part of the history of the United States is the history of the present. The United States has since grown in power and influence, and it has become one of the most powerful nations in the world. It has fought many wars, and it has been the center of many international events. The history of the United States is a story of growth and progress, and it is a story that continues to this day.



CHRONOLOGY OF IMPORTANT DATES AND EVENTS IN MONTANA INDIAN HISTORY

Note: Each Tribal group has dates and events which it considers to be important in its own history. This is not intended to be a comprehensive listing for each group, but rather an overview of dates and events which affected all groups in Montana.

- 1492 Christopher Columbus landed in the Americas, discovering the home of the American native groups. He mistakenly named them Indians, believing he had discovered the Asian India.
- 1625 The first American deed was executed between Indians and the English colonists. Some of the newly arrived immigrants requested 12,000 acres of land from Samoset, who ceremoniously made his mark on a piece of paper, thereby contradicting his land concept and transferring the land.
- 1775 The Second Continental Congress organized three departments of Indian Affairs: Northern, Middle and Southern.
- 1778 Articles of Confederation became effective providing among other things for Indian trade regulation and the management of Indian affairs.
The U.S. Constitution empowered Congress "to regulate commerce with foreign nations and among the several states, and with the Indian tribes." The States were prohibited, also, from dealing with any Indians within their respective boundaries.
- 1786 Ordinance establishing, within the Department of War, an Indian Department. Henry Know, then Secretary of War, was charged with the responsibility of Indian affairs.
- 1789 -
- 1871 Treaty Policy Period of Federal-Indian Relations. Indian tribes were treated as foreign nations with whom approximately 400 treaties were negotiated of which 371 were ratified by the U.S. Senate.
- 1790's Beginning of annuity payments as agreed to in treaties. Payments were for services, such as education and health, as well as for annuities in the form of money or goods for a specified period of time or in perpetuity.
- 1824 The Bureau of Indian Affairs, with personnel of three, was established within the War Department.
- 1830 The Indian Removal Act mandated the removal of the Indian Tribes west of the Mississippi, supposedly to save them from contamination by the Anglo-Europeans and from extinction. In actuality, it facilitated westward expansion.
- 1831 In the case of The Cherokee Nation vs. Georgia, Chief Justice John Marshall, handed down the decision that tribes were "domestic dependent nations" subject to the U.S. Congress, but not to state laws.

- 1832 A Supreme Court decision in the case of Worcester vs. Georgia reaffirmed the sovereignty of the U.S. and the tribe, and that the removal of the tribe by the state of Georgia was illegal.
- 1849 The Bureau of Indian Affairs was transferred from the Department of War to the Department of the Interior.
- 1868 Ratification of the 14th Amendment extending citizenship in the United States and respective States to those born in this country.
Indians were not included in this action because of being born in a Tribe, which was considered to be a foreign nation.
- 1870 Baker Massacre of the Blackfeet in Montana.
- 1871 Treaty Policy Period of Federal-Indian Relations ended. The Appropriations Act ended the policy of making treaties with Indians and inaugurated the policy of domestic affairs relationships with Indians.
- 1871 -
1887 Reservation Policy Period of Federal-Indian Relations. Land areas were reserved within which boundaries they were expected to live. Created by treaties, Congressional Acts and Executive Orders, 286 such land areas remain today.
- 1876 The Battle of the Little Big Horn in Montana.
- 1878 The beginning of a six-weeks march from Oklahoma back to Montana by the Northern Cheyennes.
- 1885 Major Crimes Act in which Indian cases regarding major crimes are to be tried in Federal Courts. The seven original major crimes were: arson, assault with intent to kill, burglary, larceny, manslaughter, murder and rape. Today, there are fourteen such crimes.
- 1887 Passage of the General Allotment Act, also known as the Dawes Severalty Act for its sponsor Senator Henry L. Dawes. This legislation called for the compulsory individual allotment of lands to Indians.
This Act did not apply on all reservations. Within this specific Congressional Act alone, the Indian land base was decreased from 140 million acres to approximately 50 million acres.
- 1888 -
1891 Amendments were made to the General Allotment Act, pertinent to the number of acres of land to be allotted.
- 1908 So-called "Winters Doctrine" in the case of Winters vs. U.S. decided by the Supreme Court in which the right of Indian water use was defined.
- 1924 The Indian Citizenship Act enacted into law, which extended American citizenship to those Indians who had not become citizens through the allotment process.

- 1928 Lewis Meriam's Report, prepared by the Institute for Government Research (now the Brookings Institution), which surveyed Indian social and economic conditions. This report disclosed Federal paternalism and exceptionally poor quality medical and educational services.
- 1934 Enactment of the Indian Reorganization Act, also referred to as the Wheeler-Howard Act. This Act provided for Tribal self-government, land and resource conservation and development, and other reforms.
- 1934 The Johnson-O'Malley Act became effective, which granted contracting authority with States to the Secretary of the Interior for Indian education, health, social welfare, and agricultural assistance.
- 1936 Johnson-O'Malley Act amended to its current state.
- 1946 Indian Claims Commission created to hear, investigate and rule on compensation claims for injustices and wrongs committed by the Federal Government against American Indians.
- 1950 Public Law 81-815, School Facilities Construction Act, authorized Federal assistance to public school construction in those schools attended by Indian students.
- 1953 Public Law 280 enacted, which transferred to individual states from the Federal government, jurisdiction on reservations regarding law and order.
- 1955 Responsibility for directing medical care and health services for Indians is transferred from the Bureau of Indian Affairs to Public Health Services. The Division of Indian Health is organized for this purpose.
- 1968 Indian Civil Rights Act assuring certain rights against infringement, which are similar to those contained in the Bill of Rights.
- 1972 Indian Education Act (Title IV of Public Law 92-318, Educational Amendments of 1972) enacted to serve the unique educational needs of American Indians.
- 1975 Public Law 93-638, the Indian Self-Determination and Educational Assistance Act mandating maximum Indian community participation in quality educational programs as well as in other Federal programs and services.
- 1977 Approval by the Environmental Protection Agency of Class I air quality standard on the Northern Cheyenne Reservation.





INDIAN POPULATION, MONTANA - 1977 APPROXIMATE FIGURES

Enrolled Members of Tribe

Reservation	Living on or near Reservation			Living off Reservation			Total Enrolled
	Male	Female	Total	Male	Female	Members	
Blackfeet	3,158	3,073	6,231	2,394	2,732	5,126	11,357
Crow	2,275	2,318	4,593	766	784	1,550	6,143
Flathead	1,549	1,607	3,156	1,362	1,418	2,780	5,936
Fort Belknap	910	818	1,728	948	1,073	2,021	3,749
Fort Peck	2,729	2,679	5,408	936	1,061	1,997	7,405
Northern Cheyenne	1,333	1,340	2,673	650	640	1,290	3,963
Rocky Boy's	788	787	1,575	533	532	1,065	2,640
MONTANA TOTAL	12,742	12,622	25,364	7,589	8,240	15,629	41,193

Statistical information obtained from: Bureau of Indian Affairs
Billings Area Office
Billings, MT

ORIGINAL ARTICLES

Page	Article	Page	Article
1	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	10	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
2	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	11	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
3	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	12	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
4	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	13	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
5	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	14	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
6	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	15	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
7	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	16	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
8	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	17	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
9	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	18	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION
10	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION	19	THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION

COMPARISON OF URBAN INDIAN POPULATION COUNTS IN MONTANA

<u>Ten Largest Cities</u>	<u>1970 U.S. Census</u>
Anaconda	91
Billings	832
Bozeman	63
Butte	359
Great Falls (Cascade County)	1452 (1509)
Havre	431
Helena (Lewis & Clark County)	381 (486)
Kalispell	68
Miles City	40
Missoula	466
TOTALS	4183

from: PROFILE OF THE MONTANA NATIVE AMERICAN, report prepared by Urban Management Consultants for the Coordinator of Indian Affairs Office, August, 1974.

THE JOURNAL OF THE

1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42
43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84
85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105
106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126
127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147
148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168
169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189
190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210
211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231
232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252
253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273
274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294
295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315
316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336
337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357
358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378
379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399
400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420
421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441
442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462
463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483
484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504
505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525
526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546
547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567
568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588
589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609
610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630
631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651
652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672
673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693
694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714
715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735
736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756
757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777
778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798
799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819
820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840
841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861
862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882
883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903
904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924
925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945
946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966
967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987
988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008
1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029
1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050
1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071
1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092
1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113
1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134
1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155
1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176
1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197
1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218
1219	1220	1221	1222	1223	1224	1225	1226	1227	1228	1229	1230	1231	1232	1233	1234	1235	1236	1237	1238	1239
1240	1241	1242	1243	1244	1245	1246	1247	1248	1249	1250	1251	1252	1253	1254	1255	1256	1257	1258	1259	1260
1261	1262	1263	1264	1265	1266	1267	1268	1269	1270	1271	1272	1273	1274	1275	1276	1277	1278	1279	1280	1281
1282	1283	1284	1285	1286	1287	1288	1289	1290	1291	1292	1293	1294	1295	1296	1297	1298	1299	1300	1301	1302
1303	1304	1305	1306	1307	1308	1309	1310	1311	1312	1313	1314	1315	1316	1317	1318	1319	1320	1321	1322	1323
1324	1325	1326	1327	1328	1329	1330	1331	1332	1333	1334	1335	1336	1337	1338	1339	1340	1341	1342	1343	1344
1345	1346	1347	1348	1349	1350	1351	1352	1353	1354	1355	1356	1357	1358	1359	1360	1361	1362	1363	1364	1365
1366	1367	1368	1369	1370	1371	1372	1373	1374	1375	1376	1377	1378	1379	1380	1381	1382	1383	1384	1385	1386
1387	1388	1389	1390	1391	1392	1393	1394	1395	1396	1397	1398	1399	1400	1401	1402	1403	1404	1405	1406	1407
1408	1409	1410	1411	1412	1413	1414	1415	1416	1417	1418	1419	1420	1421	1422	1423					

MONTANA RESERVATION ACREAGES
(Best Figures Available August, 1981)

<u>Reservation</u>	<u>Total Acres, Gross, Within Res. Boundary</u>	<u>Tribal Lands</u>	<u>%</u>	<u>Individual Allotted Lands</u>	<u>%</u>	<u>Fee Title Or State Lands</u>	<u>%</u>	<u>Government Lands</u>	<u>%</u>
Blackfeet	1,462,640	176,311	12	720,311	49	556,842	38	9,176	1
Crow	2,295,092	374,740	16	1,187,597	52	731,355	32	1,400	
Flathead	1,242,969	568,949	46	50,976	4	601,923 (estimate)	48	21,120 (estimate)	2
Fort Belknap	675,336	200,349	30	457,535	68	16,860 (estimate)	2	592 (estimate)	
Fort Peck	2,093,124	390,108	19	529,100	25	1,173,915	56		
N. Cheyenne	444,679	287,697	65	146,723	33	10,259 (estimate)	2		
Rocky Boys	127,233	107,613	85			19,620 (estimate)	15		
MONTANA TOTALS	8,341,073	2,105,767	25	3,092,242	37	3,110,774	38	32,288	

Statistical information obtained from: Bureau of Indian Affairs
Billings Area Office
Billings, MT

THE HISTORY OF THE CITY OF BOSTON

1630-1640		1641-1650		1651-1660		1661-1670		1671-1680	
1630	1631	1632	1633	1634	1635	1636	1637	1638	1639
1640	1641	1642	1643	1644	1645	1646	1647	1648	1649
1650	1651	1652	1653	1654	1655	1656	1657	1658	1659
1660	1661	1662	1663	1664	1665	1666	1667	1668	1669
1670	1671	1672	1673	1674	1675	1676	1677	1678	1679
1680	1681	1682	1683	1684	1685	1686	1687	1688	1689
1690	1691	1692	1693	1694	1695	1696	1697	1698	1699
1700	1701	1702	1703	1704	1705	1706	1707	1708	1709
1710	1711	1712	1713	1714	1715	1716	1717	1718	1719
1720	1721	1722	1723	1724	1725	1726	1727	1728	1729
1730	1731	1732	1733	1734	1735	1736	1737	1738	1739
1740	1741	1742	1743	1744	1745	1746	1747	1748	1749
1750	1751	1752	1753	1754	1755	1756	1757	1758	1759
1760	1761	1762	1763	1764	1765	1766	1767	1768	1769
1770	1771	1772	1773	1774	1775	1776	1777	1778	1779
1780	1781	1782	1783	1784	1785	1786	1787	1788	1789
1790	1791	1792	1793	1794	1795	1796	1797	1798	1799
1800	1801	1802	1803	1804	1805	1806	1807	1808	1809
1810	1811	1812	1813	1814	1815	1816	1817	1818	1819
1820	1821	1822	1823	1824	1825	1826	1827	1828	1829
1830	1831	1832	1833	1834	1835	1836	1837	1838	1839
1840	1841	1842	1843	1844	1845	1846	1847	1848	1849
1850	1851	1852	1853	1854	1855	1856	1857	1858	1859
1860	1861	1862	1863	1864	1865	1866	1867	1868	1869
1870	1871	1872	1873	1874	1875	1876	1877	1878	1879
1880	1881	1882	1883	1884	1885	1886	1887	1888	1889
1890	1891	1892	1893	1894	1895	1896	1897	1898	1899
1900	1901	1902	1903	1904	1905	1906	1907	1908	1909
1910	1911	1912	1913	1914	1915	1916	1917	1918	1919
1920	1921	1922	1923	1924	1925	1926	1927	1928	1929
1930	1931	1932	1933	1934	1935	1936	1937	1938	1939
1940	1941	1942	1943	1944	1945	1946	1947	1948	1949
1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
1960	1961	1962	1963	1964	1965	1966	1967	1968	1969
1970	1971	1972	1973	1974	1975	1976	1977	1978	1979
1980	1981	1982	1983	1984	1985	1986	1987	1988	1989
1990	1991	1992	1993	1994	1995	1996	1997	1998	1999
2000	2001	2002	2003	2004	2005	2006	2007	2008	2009

THE HISTORY OF THE
CITY OF BOSTON





BIBLIOGRAPHY

The following materials are available from the Indian Studies Resource Library. Materials may be sent to schools in Great Falls using the inter-school mail service. Users may return materials via the same service.

Materials are checked out for a three-week period. If any materials are lost, the user is expected to pay for the lost item(s).

This bibliography is limited to those materials which are available in our Library. It does not include the materials contained in our Vertical File (newspaper clippings, magazine articles, pamphlets, etc.).

Assiniboine Indians

- 970.4 Barry, Edward E. THE FORT BELKNAP INDIAN RESERVATION: THE FIRST ONE HUNDRED YEARS, 1855-1955. Report prepared and published by the author, 1973. (Bound in two volumes)
- 970.4 Denig, Edwin T. FIVE INDIAN TRIBES OF THE UPPER MISSOURI. Norman: University of Oklahoma Press, 1973.
- 970.3 Lowie, Robert H. THE ASSINIBOINE. New York: AMS Press, 1975.
- 970.3 Rodnick, David. THE FORT BELKNAP ASSINIBOINE OF MONTANA. New York: AMS Press, 1978.
- Chart 970.3 THE ASSINIBOINE. Color chart with text. Royal Ontario Museum, no date.
- Tape 781.7 The Bad Lands Singers. ASSINIBOINE-SIOUX GRASS DANCE. Taos, NM: Indian House, 1974. 1 cassette tape.

Blackfeet Indians

- 970.3 Calf Robe, Ben. SIKSIKA, A BLACKFEET LEGACY. Invermere, BC: Good Medicine Books, 1979.
- 970.3 DeMarce, Roxanne, editor. BLACKFEET HERITAGE, 1907-1908. Browning, MT: Blackfeet Heritage Program, 1980.
- 920 Dempsey, Hugh A. CROWFOOT, CHIEF OF THE BLACKFEET. Norman: Univ. of Oklahoma Press, 1972.
- 978.6 Ege, Robert J. "TELL BAKER TO STRIKE THEM HARD!": INCIDENT ON THE MARIAS, 23 JAN. 1870. Fort Collins, CO: Old Army Press, 1970.
- 970.3 ETHNOLOGY OF THE BLACKFEET. Articles compiled by Browning High School students, Browning, MT., ca. 1970..
- 745 Ewers, John C. BLACKFEET CRAFTS. U.S. Department of the Interior, 1945.

Blackfeet Indians (Continued)

- 970.3 Ewers, John C. THE BLACKFEET, RAIDERS ON THE NORTHWESTERN PLAINS. Norman: Univ. of Oklahoma Press, 1958.
- Ref Ewers, John C. ETHNOLOGICAL REPORT OF THE BLACKFEET AND GROS VENTRE
970.3 TRIBES OF INDIANS. New York: Clearwater Publishing, no date.
- 970.3 Ewers, John C. THE HORSE IN BLACKFOOT INDIAN CULTURE. Washington, DC: Smithsonian Institution Press, 1969.
- 340 Gilham, Dan, Sr. HANDBOOK OF BLACKFEET TRIBAL LAW. Browning MT: Blackfeet Heritage Program, 1979.
- 920 Gold, Douglas. A SCHOOLMASTER WITH THE BLACKFEET INDIANS. Caldwell, ID: Caxton Printers, 1963.
- 398.2 Grinnell, George B. BLACKFOOT LODGE TALES. Lincoln: University of Nebraska Press, 1962.
- 808.88 Ground, Mary. GRASS WOMAN STORIES. Browning, MT: Blackfeet Heritage Program, 1978.
- 970.3 Harrod, Howard L. MISSION AMONG THE BLACKFEET. Norman: Univ. of Oklahoma Press, 1971.
- 970.3 Hungry Wolf, Adolf. THE BLOOD PEOPLE. New York: Harper & Row, 1977.
- 745.5 Hungry Wolf, Adolf and Beverly. BLACKFOOT CRAFTWORKER'S BOOK. Invermere, BC: Good Medicine Books, 1977.
- 808.88 Many Guns, Tom. PINTO HORSE RIDER. Browning, MT: Blackfeet Heritage Program, 1979.
- 970.3 McClintock, Walter. THE OLD NORTH TRAIL. Lincoln: Univ. of Nebraska Press, 1968.
- 970.3 McFee, Malcom. MODERN BLACKFEET: MONTANANS ON A RESERVATION. New York: Holt, Rinehart & Winston, 1972.
- 970.3 Mountain Horse, Mike. MY PEOPLE, THE BLOODS. Calgary, Alberta: Glenbow-Alberta Institute, 1979.
- 970.3 Point, Father Nicholas, S.J. WILDERNESS KINGDOM. New York: Holt, Rinehart & Winston, 1967.
- 398.2 Rides at the Door, Darnell. NAPI STORIES. Browning, MT: Blackfeet Heritage Program, 1979.
- 978.6 Robinson, Donald H. THROUGH THE YEARS IN GLACIER NATIONAL PARK. Glacier Natural History Association, 1960.
- 970.3 Schultz, James W. BLACKFEET AND BUFFALO. Norman: Univ. of Oklahoma Press, 1962.
- 920 Schultz, James W. MY LIFE AS AN INDIAN. Greenwich, CN: Fawcett Publications, 1957.

Blackfeet Indians (Continued)

398.2 Schultz, James W. WHY GONE THOSE TIMES? Norman: Univ. of Oklahoma Press, 1974.

808.88 STA-AI-TSI-NIX-SIN: GHOST STORIES. Browning, MT: Blackfeet Heritage Program, 1979.

808.88 Tatsey, John. THE BLACK MOCCASIN. C.W. Hill Printers, 1971.

398.2 Wissler, Clark, et al. MYTHOLOGY OF THE BLACKFEET INDIANS. New York: AMS Press, 1975.

Tape 781.7 BLACKFEET POW-WOW SONGS. Phoenix, AZ: Canyon Records, 1974.

Tape 781.7 Young Grey Horse Society. SONGS OF THE BLACKFEET. Phoenix: Canyon Records, 1977.

Cheyenne Indians

970.5 Berthrong, Donald J. THE CHEYENNE AND ARAPAHO ORDEAL. Norman: Univ. of Oklahoma Press, 1976.

970.3 Berthrong, Donald J. THE SOUTHERN CHEYENNES. Norman: Univ. of Oklahoma Press, 1963.

970.3 Dorsey, George A. THE CHEYENNE: CEREMONIAL ORGANIZATION AND THE SUN DANCE. Rio Grande Press, 1971.

497.32 ENGLISH-CHEYENNE STUDENT DICTIONARY. Lame Deer, MT: Northern Cheyenne Bilingual Education Program, 1976.

398.2 Grinnell, George B. BY CHEYENNE CAMPFIRES. Lincoln: Univ. of Nebraska Press, 1962.

970.3 Grinnell, George B. THE CHEYENNE INDIANS: THEIR HISTORY AND WAY OF LIFE. Lincoln: Univ. of Nebraska Press, 1972.

970.3 Grinnell, George B. THE FIGHTING CHEYENNES. Norman: Univ. of Oklahoma Press, 1955.

976.6 Hoig, Stan. THE BATTLE OF THE WASHITA. New York: Doubleday, 1976.

970.3 Hoig, Stan. THE PEACE CHIEFS OF THE CHEYENNES. Norman: Univ. of Oklahoma Press, 1980.

970.3 Llewellyn, Karl, et al. THE CHEYENNE WAY. Norman: Univ. of Oklahoma Press, 1941.

970.3 Marquis, Thomas B. THE CHEYENNES OF MONTANA. Algonac, MI: Reference Publications, 1978.

920 Marquis, Thomas B., interpreter. WOODEN LEG, A WARRIOR WHO FOUGHT CUSTER. Lincoln: Univ. of Nebraska Press, 1931.

Cheyenne Indians (Continued)

- 920 Marriott, Alice and Carol Rachlin. DANCE AROUND THE SUN. New York: Crowell, 1977.
- 016 Powell, Father Peter J. THE CHEYENNES, MA?HEO?O'S PEOPLE. Bloomington: Indiana University Press, 1980.
- 970.3 Powell, Father Peter J. SWEET MEDICINE. Norman: Univ. of Oklahoma Press, 1969.
- 970.3 Stands In Timber, John, et al. CHEYENNE MEMORIES. Lincoln: Univ. of Nebraska Press, 1967.
- 970.3 Weist, Tom. A HISTORY OF THE CHEYENNE PEOPLE. Billings, MT: Montana Council for Indian Education, 1977.
- Fic Fast, Howard. THE LAST FRONTIER. New York: New American Library, 1968.
- Fic Sandoz, Mari. CHEYENNE AUTUMN. New York: Avon Books, 1953.
- Slides THE CHEYENNE SUN DANCE. American Visual Communications, 1977. 25
793.3 black and white slides, with text.

Chippewa Indians

- 398.2 Banai-Benton, Edward. THE MISHOMIS BOOK. St. Paul, MN: Indian Country Press, 1979.
- 970.3 Brill, Charles. INDIAN AND FREE: A CONTEMPORARY PORTRAIT OF LIFE ON A CHIPPEWA RESERVATION. Univ. of Minnesota Press, 1974.
- 970.3 Copway, George. INDIAN LIFE AND INDIAN HISTORY. New York: AMS Press, 1978.
- 970.3 Danziger, Edmund J. THE CHIPPEWAS OF LAKE SUPERIOR. Norman: Univ. of Oklahoma Press, 1979.
- 970.3 Densmore, Frances. CHIPPEWA CUSTOMS. Minneapolis: Ross & Haines, 1970.
- 781.7 Densmore, Frances. CHIPPEWA MUSIC. Minneapolis: Ross & Haines, 1973.
- 970.3 Hilger, Sister M. Inez. CHIPPEWA CHILD LIFE AND ITS CULTURAL BACKGROUND. New York: AMS Press, 1979.
- 970.3 Howard, James H. THE PLAINS-OJIBWA OR BUNGI. Vermillion, SD: Univ. of South Dakota, 1965.
- 398.2 Johnston, Basil. OJIBWAY HERITAGE. New York: Columbia Univ. Press, 1976.

Chippewa Indians (Continued)

- 970.3 Murray, Robert J. HISTORY OF EDUCATION IN THE TURTLE MOUNTAIN INDIAN RESERVATION OF NORTH DAKOTA. Master's Thesis, University of North Dakota, 1953.
- 970.3 Rogers, John. RED WORLD AND WHITE: MEMORIES OF A CHIPPEWA BOYHOOD. Norman: Univ. of Oklahoma Press, 1974.
- 970.3 Roufs, Timothy G. THE ANISHINABE OF THE MINNESOTA CHIPPEWA TRIBE. Phoenix: Indian Tribal Series, 1975.
- 016 Tanner, Helen H. THE OJIBWAS: A CRITICAL BIBLIOGRAPHY. Bloomington: Indiana Univ. Press, 1975.
- 970.3 TREATIES AND AGREEMENTS OF THE CHIPPEWA INDIANS. Washington, DC: Institute for the Development of Indian Law, no date.
- 970.3 Vizenor, Gerald. THE EVERLASTING SKY. New York: Collier, 1972.
- Fic Jones, Evan. THE FLOWER OF THE CHIPPEWA. Philadelphia: Dorrance & Company, 1974.

Cree Indians

- 497 Bloomfield, Leonard, compiler. PLAINS CREE TEXT. New York: AMS Press, 1974.
- 970.4 Denig, Edwin T. FIVE INDIAN TRIBES OF THE UPPER MISSOURI. Norman: Univ. of Oklahoma Press, 1973.
- 970.3 Dion, Joseph F. MY TRIBE, THE CREES. Calgary, Alberta: Glenbow Museum, 1979.
- 970.3 Dusenberry, Verne. THE MONTANA CREE. Stockholm: Almqvist & Wiksell, 1962.
- 970.3 Fine Day. MY CREE PEOPLE. Invermere, BC: Good Medicine Books, 1973.
- Chart 970.3 WOOD CREE. Color chart with text. Royal Ontario Museum, no date.

Chippewa-Cree Indians

- 016 CHIPPEWA AND CREE: A BIBLIOGRAPHY. Prepared and published by the Rocky Boy School, Rocky Boy, MT., 1977.
- 808.88 Denny, Walter A. STORIES FROM THE OLD ONES. Missoula, MT: Bear Chief Consultants, 1979.
- Ref 970.3 Ewers, John C. ETHNOLOGICAL REPORT OF THE CHIPPEWA CREE TRIBE OF ROCKY BOY RESERVATION, MONTANA AND THE LITTLE SHELL BAND OF INDIANS. New York: Clearwater Publishing, no date.

Chippewa-Cree Indians (Continued)

- 920 Nault, Fred. FRED NAULT: MONTANA METIS. Rocky Boy, MT: Rocky Boy School, 1977.
- 920 Small, Joe (Morning Star). EVERYTHING HAS CHANGED. Rocky Boy, MT: Rocky Boy School, 1977.
- 920 Small, Joe (Morning Star). A HAPPY LIFE. Rocky Boy, MT: Rocky Boy School, 1975.
- Record Rocky Boy Haystack Ramblers. POW-WOW SONGS FROM ROCKY BOY.
781.7 Phoenix: Canyon Records, 1973.
- Record The Rocky Boys. POW-WOW SONGS FROM ROCKY BOY. (Vol.2) Phoenix:
Canyon Records, 1976.

Crow Indians

- 970.4 Denig, Edwin T. FIVE INDIAN TRIBES OF THE UPPER MISSOURI. Norman:
Univ. of Oklahoma Press, 1973.
- 920 Linderman, Frank B. PLENTY-COUPS, CHIEF OF THE CROWS. Lincoln:
Univ. of Nebraska Press, 1957.
- 920 Linderman, Frank B. PRETTY SHIELD, MEDICINE WOMAN OF THE CROWS.
Lincoln: Univ. of Nebraska Press, 1960.
- 970.3 Lowie, Robert H. THE CROW INDIANS. New York: Holt, Rinehart &
Winston, 1956.
- 970.3 Lowie, Robert H. THE MATERIAL CULTURE OF THE CROW INDIANS. New
York: AMS Press, 1975.
- 398.2 Lowie, Robert H. MYTHS AND TRADITIONS OF THE CROW INDIANS.
New York: AMS Press, 1975.
- 970.3 Lowie, Robert H. SOCIAL LIFE OF THE CROW INDIANS. New York: AMS
Press, 1976.
- 970.3 Lowie, Robert H. THE TOBACCO SOCIETY OF THE CROW INDIANS. New York:
AMS Press, 1975.
- 920 Marquis, Thomas B. MEMOIRS OF A WHITE CROW INDIAN, THOMAS H. LE-
FORGE. Lincoln: Univ. of Nebraska Press, 1955.
- 970.3 McGinnis, Dale K. and Floyd W. Sharrock. THE CROW PEOPLE. Phoenix:
Indian Tribal Series, 1972.
- 920 Nabokov, Peter. TWO LEGGINS: THE MAKING OF A CROW WARRIOR. New
York: Crowell, 1967.
- 978.6 Peace, Eloise, et. al. GRASS, TIPIS, AND BLACK GOLD. Billings, MT:
Artcraft, 1976.

Crow Indians (Continued)

- 497.32 Tuska, Belva, compiler. A DICTIONARY OF EVERYDAY CROW. Crow Agency, MT: Bilingual Materials Development Center, 1979.
- 978.6 Upton, Richard. FORT CUSTER ON THE BIG HORN. Glendale, CA: Arthur H. Clark Co., 1973.
- 299.7 Wildschut, William. CROW INDIAN MEDICINE BUNDLES. New York: Museum of the American Indian, 1975.
- 746.5 Wildschut, William and John C. Ewers. CROW INDIAN BEADWORK. New York: Museum of the American Indian, 1959.
- Fic Johnson, Dorothy M. A MAN CALLED HORSE. New York: Ballentine Books, 1953.
- Tape CROW CELEBRATION: RECORDED LIVE AT CROW AGENCY, MONTANA. Phoenix: 781.7 Canyon Records, 1972.
- Record CROW CELEBRATION: RECORDED LIVE DURING THE CROW INDIAN FAIR AND 781.7 CELEBRATION. Phoenix: Canyon Records, 1972.

Flathead Indians

- 390 Curtis, Edward S. INDIAN DAYS OF THE LONG AGO. Tamarack Press, 1975.
- 978.6 Davis, William L. A HISTORY OF ST. IGNATIUS MISSION. Spokane: C. W. Hill Printers, 1954.
- 978.6 Evans, Lucylle H. ST. MARY'S IN THE ROCKY MOUNTAINS. Stevensville, MT: Montana Creative Consultants, 1976.
- 970.3 Fahey, John. THE FLATHEAD INDIANS. Norman: Univ. of Oklahoma Press, 1974.
- 574 Harriman, David. AN OLD INDIAN TOLD ME, BY GUMMY. Ronan, MT: George White, 1974.
- 970.3 Johnson, Olga W. FLATHEAD AND KOOTENAY. Glendale, CA: Arthur H. Clark Co., 1969.
- 970.3 McAlear, J. F. THE FABULOUS FLATHEAD. Polson, MT: Treasure State Publishing, 1962.
- 978.6 McCurdy, Edward B. FRONTIER DAYS IN THE FLATHEAD COUNTRY. Polson, MT: Treasure State Publishing, 1976.
- 398.2 Miller, Harriet, et al. COYOTE TALES OF THE MONTANA SALISH. Rapid City, SD: Tipi Shop, 1974.
- 398.2 Mogor, Robert A., editor. FLATHEAD, KUTENAI, PEND D'OREILLE FLANNELBOARD STORIES. St. Ignatius, MT: School District 28, 1976.

Flathead Indians (Continued)

- 970.4 Point, Father Nicholas, S.J. WILDERNESS KINGDOM. New York: Holt, Rinehart & Winston, 1967.
- 970.3 Ronan, Peter. HISTORY OF THE FLATHEAD INDIANS. Minneapolis: Ross & Haines, no date. (Reprint of 1890 edition)
- 978.6 Tolan, Sister Providencia, S.P. A SHINING FROM THE MOUNTAINS. Alberta, Canada: Jasper Printing, 1980.
- 970.4 Walker, Deward E., Jr. AMERICAN INDIANS OF IDAHO. Moscow: University of Idaho, 1971.
- Fic McNickle, D'Arcy. THE SURROUNDED. Albuquerque: Univ. of New Mexico Press, 1936.
- Record SONGS AND DANCES OF THE FLATHEAD INDIANS. New York: Ethnic Folk-
781.7 ways, 1953. (With descriptive notes)
- Tape STICK GAME SONGS. Phoenix: Canyon Records, 1973. (Recorded during
781.7 Arlee Pow-Wow)

Gros Ventre Indians

- 970.4 Barry, Edward E. THE FORT BELKNAP RESERVATION: THE FIRST ONE HUNDRED YEARS, 1855-1955. Report prepared and published by author, 1973. (Bound in two volumes)
- 970.3 Cooper, John M. THE GROS VENTRES OF MONTANA: PART II, RELIGION AND RITUAL. Washington, DC: Catholic University of America Press, 1975.
- Ref Ewers, John C. ETHNOLOGICAL REPORT OF THE BLACKFEET AND GROS VENTRE
970.3 TRIBES OF INDIANS. New York: Clearwater Publishing, no date.
- 970.3 Flannery, Regina. THE GROS VENTRES OF MONTANA: PART I, SOCIAL LIFE. Washington, DC: Catholic University of America Press, 1975.
- 920 Horse Capture, George, editor. THE SEVEN VISIONS OF BULL LODGE. Ann Arbor, MI: Bear Claw Press, 1980.
- 970.3 Kroeber, Alfred L. ETHNOLOGY OF THE GROS VENTRE. New York: AMS Press, 1978.
- Tape Hays Singers. GROS VENTRE SONGS. Phoenix: Canyon Records, 1977.
781.7

Sioux Indians

- 920 Allan, Iris. WHITE SIOUX, MAJOR WALSH OF THE MOUNTED POLICE.
Sidney, BC: Gray's Publishing, 1969.
- 970.2 Anderson, Robert, editor. VOICES FROM WOUNDED KNEE, 1973.
AKWESASNE NOTES, 1974.
- 784.7 Black Bear, Ben and R. D. Theisz. SONGS AND DANCES OF THE LAKOTA.
Aberdeen, SD: North Plains Press, 1976.
- 808.88 Black Elk, Henry, et. al. BUCKSKIN TOKENS. Aberdeen, SD: North
Plains Press, 1975.
- 970.3 Blish, Helen H. A PICTOGRAPHIC HISTORY OF THE OGLALA SIOUX.
Lincoln: Univ. of Nebraska Press, 1967.
- 497 Boas, Franz and Ella Deloria. DAKOTA GRAMMAR. Dakota Press, no
date.
- 973.8 Bonham, Barbara. THE BATTLE OF WOUNDED KNEE. Chicago: Reilly &
Lee, 1970.
- 299.7 Brown, Joseph E. THE SACRED PIPE. Norman: Univ. of Oklahoma
Press, 1953.
- 920 Brown, Vinson. GREAT UPON THE MOUNTAIN: CRAZY HORSE OF AMERICA.
Healdsburg, CA: Naturegraph Publishers, 1971.
- 497.32 Buechel, Rev. Eugene, S.J. A DICTIONARY OF THE TETON DAKOTA
LANGUAGE. Pine Ridge, SD: Red Cloud Indian School, 1970.
- 970.2 Burnette, Robert and John Koster. THE ROAD TO WOUNDED KNEE. New
York: Bantam Books, 1974.
- 529 Cheney, Roberta C. THE BIG MISSOURI WINTER COUNT. Healdsburg, CA:
Naturegraph Publishers, 1979.
- 970.3 A COMPILATION OF THE TREATIES, AGREEMENTS, AND SELECTED PROCEEDINGS
OF TREATIES OF THE TRIBES AND BANDS OF THE SIOUX NATION. Wash-
ington, DC: Institute for the Development of Indian Law, no date.
- 759.13 CONTEMPORARY SIOUX PAINTING. Rapid City, SD: The Tipi Shop, 1970.
- 784.7 Dakota Mission. DAKOTA ODOWAN (DAKOTA HYMS). New York: American
Tract Society, 1941.
- 398.2 Deloria, Ella C. DAKOTA TEXTS. Vermillion, SD: Dakota Press,
1978.
- 970.3 Deloria, Ella C. SPEAKING OF INDIANS. Vermillion, SD: Dakota
Press, 1979.
- 970.4 Denig, Edwin T. FIVE INDIAN TRIBES OF THE UPPER MISSOURI. Norman:
Univ. of Oklahoma Press, 1973.

Sioux Indians (Continued)

- 970.3 Dorsey, James O. A STUDY OF SIOUAN INDIAN CULTS. Seattle, WA: Shorey Books, 1972.
- 920 Eastman, Charles A. FROM THE DEEP WOODS TO CIVILIZATION. Lincoln: Univ. of Nebraska Press, 1916.
- 920 Eastman, Charles A. INDIAN BOYHOOD. Greenwich, CN: Fawcett Publications, 1972.
- 920 Fielder, Mildred. SIOUX INDIAN LEADERS. Seattle, WA: Superior Publishing, 1975.
- 920 Graber, Kay, editor. SISTER TO THE SIOUX. Lincoln: Univ. of Nebraska Press, 1978.
- 978.6 Gray, John S. CENTENNIAL CAMPAIGN. Fort Collins, CO: Old Army Press, 1976.
- 970.3 Hamilton, Henry W. and Jean T. THE SIOUX OF THE ROSEBUD. Norman: Univ. of Oklahoma Press, 1971.
- 970.3 Hans, Fred M. THE GREAT SIOUX NATION. Minneapolis: Ross & Haines, 1964.
- 332.4 Hanson, James A. METAL WEAPONS, TOOLS, AND ORNAMENTS OF THE TETON DAKOTA INDIANS. Lincoln: Univ. of Nebraska Press, 1975.
- 970.3 Hassrick, Royal B. THE SIOUX: LIFE AND CUSTOMS OF A WARRIOR SOCIETY. Norman: Univ. of Oklahoma Press, 1964.
- 016 Hoover, Herbert T. THE SIOUX: A CRITICAL BIBLIOGRAPHY. Bloomington: Indiana Univ. Press, 1979.
- 970.3 Hyde, George E. RED CLOUD'S FOLK. Norman: Univ. of Oklahoma Press, 1976.
- 970.3 Hyde, George E. A SIOUX CHRONICLE. Norman: Univ. of Oklahoma Press, 1956.
- 920 Hyde, George E. SPOTTED TAIL'S FOLK. Norman: Univ. of Oklahoma Press, 1974.
- 920 Innis, Ben. BLOODY KNIFE! Fort Collins, CO: Old Army Press, 1973.
- 497.32 Karol, Joseph S., editor. EVERYDAY LAKOTA. St. Francis, SD: Rosebud Educational Society, 1971.
- 920 Lame Deer, John Fire. LAME DEER, SEEKER OF VISIONS. New York: Simon and Schuster, 1972.
- 970.3 LaPointe, Frank. THE SIOUX TODAY. New York: Crowell-Collier, 1972.
- 398.2 LaPointe, James. LEGENDS OF THE LAKOTA. San Francisco: Indian Historian Press, 1976.

Sioux Indians (Continued)

- 811 Libhart, Myles, editor. PHOTOGRAPHS AND POEMS BY SIOUX CHILDREN.
Rapid City, SD: Tipi Shop, 1971.
- 746.5 Lyford, Carrie A. QUILL AND BEADWORK OF THE WESTERN SIOUX.
Washington, DC: U.S. Dept. of the Interior, 1940.
- 920 Mails, Thomas E. FOOLS CROW. New York: Doubleday, 1979.
- Ref Mails, Thomas E. SUNDANCING AT ROSEBUD AND PINE RIDGE. Sioux Falls,
299.7 SD: Center for Western Studies, 1978.
- 920 Marquis, Thomas B., interpreter. WOODEN LEG: A WARRIOR WHO FOUGHT
CUSTER. Lincoln: Univ. of Nebraska Press, 1931.
- 970.3 McLaughlin, James. MY FRIEND THE INDIAN. Seattle, WA: Superior
Publishing, 1970.
- 970.3 Meyer, Roy W. HISTORY OF THE SANTEE SIOUX. Lincoln: Univ. of
Nebraska Press, 1967.
- 299.7 Mooney, James. THE GHOST DANCE RELIGION AND THE SIOUX OUTBREAK OF
1890. Chicago: Univ. of Chicago Press, 1965.
- 299.7 Mooney, James. THE GHOST DANCE RELIGION AND WOUNDED KNEE. New
York: Dover, 1973.
- 978.7 Nadeau, Remi. FORT LARAMIE AND THE SIOUX INDIANS. Prentice-Hall,
1967.
- 920 Neihardt, John G. BLACK ELK SPEAKS. New York: Pocket Books, 1972.
- 811 Neihardt, John G. THE TWILIGHT OF THE SIOUX. Lincoln: Univ. of
Nebraska Press, 1953.
- 970.3 Nurge, Edith. THE MODERN SIOUX. Lincoln: Univ. of Nebraska Press,
1970.
- 970.3 Olson, James C. RED CLOUD AND THE SIOUX PROBLEM. Lincoln: Univ.
of Nebraska Press, 1965.
- 375 One Feather, Vivian. LAKOTA ORAL LITERATURE. Spearfish, SD: Black
Hills State College, 1974.
- 375 One Feather, Vivian. TRIBAL LAW, TREATIES AND GOVERNMENT. Spear-
fish, SD: Black Hills State College, 1975.
- 970.3 Ortiz, Roxanne D. THE GREAT SIOUX NATION. Berkeley, CA: Moon
Books, 1977.
- 299.7 Powers, William K. OGLALA RELIGION. Lincoln: Univ. of Nebraska
Press, 1977.
- 920 Red Fox, William. THE MEMOIRS OF CHIEF RED FOX. Greenwich, CN:
Fawcett Publications, 1971.

Sioux Indians (Continued)

- 811 Reynolds, Audrie. SIOUX RIVER. Healdsburg, CA: Naturegraph, 1976.
- 920 Riegert, Wilbur A. QUEST FOR THE PIPE OF THE SIUX. Rapid City, SD: Printing, Inc., 1975.
- 920 Sandoz, Mari. CRAZY HORSE: THE STRANGE MAN OF THE OGLALAS. Lincoln: Univ. of Nebraska Press, 1942.
- 978.3 Schell, Herbert S. SOUTH DAKOTA: ITS BEGINNINGS AND GROWTH. New York: American Book Co., 1955.
- 375 SIOUX HISTORY AND CULTURE. Spearfish, SD: Black Hills State College, no date.
- 970.3 Spindler, Will H. TRAGEDY STRIKES AT WOUNDED KNEE. Dakota Press, 1972.
- 970.3 Standing Bear, Luther. LAND OF THE SPOTTED EAGLE. Lincoln: Univ. of Nebraska Press, 1978.
- 920 Standing Bear, Luther. MY PEOPLE THE SIOUX. Lincoln: Univ. of Nebraska Press, 1975.
- 970.3 Terrell, John U. SIOUX TRAIL. New York: McGraw Hill, 1974.
- 970.3 Utley, Robert M. THE LAST DAYS OF THE SIOUX NATION. New Haven, CT: Yale University Press, 1963.
- 920 Vestal, Stanley. SITTING BULL, CHAMPION OF THE SIOUX. Norman: Univ. of Oklahoma Press, 1957.
- 299.7 Walker, James R. LAKOTA BELIEF AND RITUAL. Lincoln: Univ. of Nebraska Press, 1980.
- 808.88 Walking Bull, Gilbert and Montana. MI-TA-KU-YE (ABOUT MY PEOPLE). Dallas, OR: Itemizer-Observer, 1977.
- 808.88 Walking Bull, Gilbert and Montana. O-HU-KAH-KAN: POETRY, SONGS, LEGENDS AND STORIES BY AMERICAN INDIANS. Dallas, OR: Itemizer-Observer, 1975.
- 808.88 Walking Bull, Gilbert and Montana. WO YA-KA-PI: TELLING STORIES OF THE PAST AND THE PRESENT BY AMERICAN INDIANS. Dallas, OR: Itemizer-Observer, 1976.
- 920 White Bull, Joseph. THE WARRIOR WHO KILLED CUSTER. Lincoln: Univ. of Nebraska Press, 1968.
- Fic Barton, Del. A GOOD DAY TO DIE. Garden City, NY: Doubleday, 1980.
- Fic Forman, James. THE LIFE AND DEATH OF YELLOWBIRD. New York: Farrar, Straus & Giroux, 1973.

Sioux Indians (Continued)

- Fic Hill, Ruth Beebe. HANTA YO. Garden City, NY: Doubleday, 1979.
- Fic Jones, Douglas C. ARREST SITTING BULL. New York: Scribner, 1977.
- Fic Jones, Douglas C. A CREEK CALLED WOUNDED KNEE. New York: Warner Books, 1978.
- Fic Johnson, Dorothy M. ALL THE BUFFALO RETURNING. New York: Dodd, Mead, 1979.
- Fic Johnson, Dorothy M. BUFFALO WOMAN. New York: Dodd, Mead, 1977.
- Fic Manfred, Frederick. CONQUERING HORSE. New York: New American Library, 1959.
- Fic Moon, Michael E. JOHN MEDICINEWOLF. New York: Dial Press, 1979.
- Fic Neihardt, John G. WHEN THE TREE FLOWERED. Lincoln: Univ. of Nebraska Press, 1951.
- Slides 759 CONTEMPORARY SIOUX PAINTING. Prepared by the Indian Arts and Crafts Board, U.S. Department of the Interior, 1971. 77 color slides with text.
- Tape 781.7 FORT KIPP SIOUX SINGERS AT FORT QU'APPELLE. Phoenix: Canyon Records, 1972.
- Record 781.7 MUSIC OF THE SIOUX AND THE NAVAJO. New York: Ethnic Folkways, 1966.
- Filmstrip/Tape
970.3 THE SIOUX: AS LONG AS THE GRASS GROWS AND THE WATER FLOWS.
Media System Consultants, 1973.
- Filmstrip/Tape
970.1 SIX NATIVE AMERICAN FAMILIES. Society for Visual Education, 1976.
(6 filmstrips and tapes, with teacher's guide)
- Tape 781.7 SONGS OF THE SIOUX. Phoenix: Canyon Records, no date.
- Record 781.7 St. Michael's Singers. SIOUX GRASS DANCE SONGS AND ROUND DANCES.
Canyon Records, 1972.

Montana Indians

- 979 Burns, Robert I. THE JESUITS AND THE INDIAN WARS OF THE NORTHWEST.
New Haven, CT: Yale Univ. Press, 1966.
- Ref Commission on Post-Secondary Education. THE MONTANA NATIVE AMERICAN
370 AND POST-SECONDARY EDUCATION. (Staff Report No.10) Helena, MT:
June, 1974.
- 978.6 Dippie, Brian W. CUSTER'S LAST STAND, THE ANATOMY OF AN AMERICAN
MYTH. Missoula, MT: Univ. of Montana, 1976.
- 016 Division of Education Research and Services. INDIAN TRIBES OF
MONTANA: A RESOURCE MATERIALS GUIDE FOR EDUCATORS. Missoula,
MT: University of Montana, 1978.
- 920 Garcia, Andrew. TOUGH TRIP THROUGH PARADISE, 1878-1879. Sausalito,
CA: Comstock Books, 1967.
- 581.6 Hart, Jeff. MONTANA: NATIVE PLANTS AND EARLY PEOPLES. Helena, MT:
Montana Historical Society, 1976.
- 016 Horse Capture, George. A PARTIAL HISTORICAL AND CULTURAL BIBLIO-
GRAPHY OF THE INDIAN TRIBES OF MONTANA. Great Falls, MT:
College of Great Falls, 1977.
- 375 THE INDIAN IN THE CLASSROOM: READINGS FOR THE TEACHER WITH INDIAN
STUDENTS. Helena, MT: Office of Public Instruction, ca. 1971.
- 920 Larpenteur, Charles. FORTY YEARS A FUR TRADER ON THE UPPER MISSOURI.
Minneapolis: Ross & Haines, 1962.
- 920 Linderman, Frank B. MONTANA ADVENTURE. Lincoln: Univ. of Nebraska
Press, 1968.
- 920 Marquis, Thomas. CUSTER, CAVALRY & CROWS. Fort Collins, CO: Old
Army Press, 1975.
- 978.6 McBride, Sister Genevieve. THE BIRD TAIL. New York: Vantage Press,
1974.
- 970.4 MONTANA INDIANS: THEIR HISTORY AND LOCATION. Prepared by Indian
Studies Resource Library, Great Falls Public Schools, Great Falls,
MT., 1981.
- Ref PROFILE OF THE MONTANA NATIVE AMERICAN. Report prepared by Urban
310 Management Consultants for Coordinator of Indian Affairs Office.
Helena, MT: August, 1974.

Slides/Tape

- 970.4 INDIANS OF MONTANA: AN EARLY PHOTOGRAPHIC STUDY. Milltown, MT:
Matson's, 1973. 80 black and white slides, with cassette
narration.

Plains Indians

- 973.8 Andrist, Ralph K. THE LONG DEATH: THE LAST DAYS OF THE PLAINS INDIANS. New York: Collier, 1964.
- 920 Boller, Henry A. AMONG THE INDIANS: FOUR YEARS ON THE UPPER MISSOURI, 1858-1862. Lincoln: Univ. of Nebraska Press, 1972.
- 799 Branch E. Douglas. THE HUNTING OF THE BUFFALO. Lincoln: Univ. of Nebraska Press, 1962.
- 970.4 Capps, Benjamin. THE INDIANS. New York: Time-Life Books, 1973.
- 390 Catlin, George. NORTH AMERICAN INDIANS. New York: Dover, 1973.
- 398.2 Clark, Ella E. INDIAN LEGENDS FROM THE NORTHERN ROCKIES. Norman: Univ. of Oklahoma Press, 1966.
- 599 Dary, David A. THE BUFFALO BOOK. Chicago: Swallow Press, 1974.
- 970.4 Erdoes, Richard. THE SUN DANCE PEOPLE: THE PLAINS INDIANS, THEIR PAST AND PRESENT. New York: Knopf, 1972.
- 970.4 Ewers, John C. INDIAN LIFE ON THE UPPER MISSOURI. Norman: Univ. of Oklahoma Press, 1968.
- 728.7 Ewers, John C. MURALS IN THE ROUND. Washington, DC: U.S. Govt. Printing Office, 1978.
- 799 Gard, Wayne. THE GREAT BUFFALO HUNT. Lincoln: Univ. of Nebraska Press, 1959.
- 581.6 Gilmore, Melvin R. USES OF PLANTS BY THE INDIANS OF THE UPPER MISSOURI RIVER REGION. Lincoln: Univ. of Nebraska Press, 1977.
- 970.4 Haines, Francis. THE PLAINS INDIANS. New York: Crowell, 1976.
- 973.8 Haley, James L. THE BUFFALO WAR: THE HISTORY OF THE RED RIVER UPRISING OF 1874. Garden City, NY: Doubleday, 1976.
- 970.4 Holder, Preston. THE HOE AND THE HORSE ON THE PLAINS. Lincoln: Univ. of Nebraska Press, 1970.
- 970.5 Jones, Douglas C. THE TREATY OF MEDICINE LODGE. Norman: Univ. of Oklahoma Press, 1966.
- 688.7 Kant, Joanita. OLD STYLE PLAINS INDIAN DOLLS. South Dakota Museum, 1975.
- 391 Koch, Ronald P. DRESS CLOTHING OF THE PLAINS INDIANS. Norman: Univ. of Oklahoma Press, 1977.
- 728.7 Laubin, Reginald and Gladys. THE INDIAN TIPI, ITS HISTORY, CONSTRUCTION AND USE. Norman: Univ. of Oklahoma Press, 1977.

Plains Indians (Continued)

- 973.8 Longstreet, Stephen. WAR CRIES ON HORSEBACK. Garden City, NY: Doubleday, 1970.
- 970.4 Lowie, Robert H. INDIANS OF THE PLAINS. Natural History Press, 1954.
- 970.4 Mails, Thomas E. DOG SOLDIERS, BEAR MEN AND BUFFALO WOMEN. Englewood Cliffs, NJ: Prentice Hall, 1973.
- Ref Mails, Thoms E. THE MYSTIC WARRIORS OF THE PLAINS. Garden City,
970.4 NY: Doubleday, 1972.
- 398.2 Marriott, Alice, et al. PLAINS INDIAN MYTHOLOGY. New York: Crowell, 1975.
- 599 Martin, Cy. THE SAGA OF THE BUFFALO. New York: Hart Publishing, 1973.
- 599 McHugh, Tom. THE TIME OF THE BUFFALO. New York: Knopf, 1972.
- 759.13 Miller, Alfred J. BRAVES AND BUFFALO, PLAINS INDIAN LIFE IN 1837. Toronto: Univ. of Toronto Press, 1973.
- 970.4 Nye, Wilbur S. PLAINS INDIAN RAIDERS. Norman: Univ. of Oklahoma Press, 1968.
- 970.4 Oliver, Symmes C. ECOLOGY AND CULTURAL CONTINUITY AS CONTRIBUTING FACTORS IN THE SOCIAL ORGANIZATION OF THE PLAINS INDIANS. Berkeley: Univ. of California Press, 1962.
- 728.7 PAINTED TIPIS BY CONTEMPORARY PLAINS INDIAN ARTISTS. Published by Oklahoma Indian Arts and Craft Board, 1973.
- 973.8 Potomac Corral of the Westerners. GREAT WESTERN INDIAN FIGHTS. Lincoln: Univ. of Nebraska Press, 1960.
- 970.4 Powers, William K. INDIANS OF THE NORTHERN PLAINS. New York: Putnam's, 1969.
- 970.5 PROCEEDINGS OF THE GREAT PEACE COMMISSION OF 1867-1868. Washington, DC: Institute for the Development of Indian Law, 1975.
- 798.2 Roe, Frank G. THE INDIAN AND THE HORSE. Norman: Univ. of Okla. Press, 1955.
- 978 Sandoz, Mari. LOVE SONG TO THE PLAINS. Lincoln: Univ. of Nebraska Press, 1961.
- 920 Seger, John H. EARLY DAYS AMONG THE CHEYENNE AND ARAPAHOE INDIANS. Norman: Univ. of Oklahoma Press, 1979.
- 320 Smith, Maurice G. POLITICAL ORGANIZATION OF THE PLAINS INDIANS. New York: AMS Press, 1978.

Plains Indians (Continued)

- 917 Steege, Louis C. and Warren Welch. STONE ARTIFACTS OF THE NORTH-WESTERN PLAINS. Colorado Springs, CO: Northwestern Plains Publishing, 1961.
- 970.4 Taylor, Colin. THE WARRIORS OF THE PLAINS. New York: Arco Publishing, 1975.
- Ref Thomas, Davis, editor. PEOPLE OF THE FIRST MAN. New York: Dutton,
970.4 1976.
- 978.6 Tillett, Leslie, editor. WIND ON THE BUFFALO GRASS: THE INDIANS OWN ACCOUNT OF THE BATTLE OF THE LITTLE BIG HORN AND THE DEATH OF THEIR LIFE ON THE PLAINS. New York: Crowell, 1976.
- 970.4 TREATIES AND AGREEMENTS OF THE INDIAN TRIBES OF THE NORTHERN PLAINS. Washington, DC: Institute for the Development of Indian Law, no date.
- 355 Utley, Robert M. FRONTIER REGULARS: THE UNITED STATES ARMY AND THE INDIAN, 1866-1891. New York: Macmillan, 1973.
- 917.03 Wedel, Waldo R. PREHISTORIC MAN ON THE GREAT PLAINS. Norman: Univ. of Oklahoma Press, 1961.
- 973.8 Weems, John E. DEATH SONG: THE LAST OF THE INDIAN WARS. Garden City, NY: Doubleday, 1976.
- 633.15 Will, George F., et. al. CORN AMONG THE INDIANS OF THE UPPER MISSOURI. Lincoln: Univ. of Nebraska Press, 1976.
- 391 Wissler, Clark. COSTUMES OF THE PLAINS INDIANS. New York: AMS Press, 1975.
- 970.4 Wood, W. Raymond and Margot Liberty, editors. ANTHROPOLOGY ON THE GREAT PLAINS. Lincoln: Univ. of Nebraska Press, 1980.
- Fic Grinnell, George B. WHEN BUFFALO RAN. Norman: Univ. of Oklahoma Press, 1966.
- Fic Vestal, Stanley. HAPPY HUNTING GROUNDS. Norman: Univ. of Oklahoma Press, 1975.
- Slides CIRCLES OF LIFE: TRADITIONAL ART AND LIFE OF THE PLAINS INDIANS.
709.7 Denver Art Museum, 1979. 40 color slides, with tape cassette.
- Filmstrip/Tape
970.4 THE FIRST AMERICANS. Troll Associates, 1977. 6 filmstrips with 6 cassettes and teacher's guide.
- Filmstrip/Tape
970.4 THE HEROIC AMERICAN INDIANS OF THE PLAINS. Eyegate, 1977. 6 filmstrips, 6 cassettes.
- Slides Horse Capture, George. NATIVE NORTH AMERICAN ART OF THE NORTHERN
709.7 PLAINS. Prepared and distributed by author, ca. 1976. 75 color slides with cassette tape and script guide.

Plains Indians (Continued)

Filmstrip

599 INDIANS AND BUFFALO. Bowmar, 1971. 2 color filmstrips, tape, teacher's guide.

Filmstrip

970.1 INDIANS OF NORTH AMERICA. National Geographic Society, 1973. 5 color filmstrips, tapes, with teacher's guide and map.

Filmstrip

970.5 WAR ON THE PLAINS: THE INDIANS SPEAK. Multi-Media Productions, 1974. Filmstrip, cassette, with teacher's guide.

Filmstrip

970.4 WILDERNESS KINGDOM: INDIAN LIFE IN THE ROCKY MOUNTAINS, 1840-1847. BFA Educational Media, 1969. 4 color filmstrips, tapes, with teacher's guide.

FILMS (16mm)

These films are stored in the Instructional Media Center located at the Administration Building. All requests for films must be made through I.M.C.

There are close to seventy films dealing with Native Americans available to teachers in the Great Falls Public Schools. Those listed below would be most useful when teaching about Montana Indians.

#378 - SIOUX LEGENDS

20 mins. - color - I-A

Sioux and Blackfeet Indians in North Dakota act out scenes from the daily life of their ancestors and legends of tradition. The stories demonstrate the Indian feeling of identification with nature and their world as it was. (1974)

#610 - INDIANS OF THE PLAINS: LIFE IN THE PAST 11 mins. - color - P-J

Shows how the Plains Indians existed on the grasslands of the central United States. Emphasizes their dependence on the buffalo for much of their food, clothing, and utensils. Presents examples of the Indians' quillwork, beadwork, and painting. (1954)

#719 - INDIANS OF THE PLAINS: PRESENT DAY LIFE 11 mins. - color - P-J

Studies how the Plains Indians of today live and work. Visits the Blackfeet Indian Reservation in Montana. Includes scenes of the people working, children going to school, farmers tending their lands, and Indian women tanning hides. (1954)

#890 - CHILDREN OF THE PLAINS INDIANS 20 mins. - color - P-S

Studies Indian life on the great plains before the arrival of the settlers. Pictures village life, a festival, the setting up of summer camp, a buffalo hunt, and other tribal activities. (1962)

#942 - LAND OF THE PINK SNOW

24 mins. - color - I-A

Depicts a pack trip into the Montana mountains which was inspired by an old Indian legend about a lost lake, pink snow, and a grasshopper glacier. (1960)

#1270-1271 - END OF THE TRAIL: THE AMERICAN PLAINS INDIAN (Part I & II)

53 mins. - b & w - J-A

Tells the story of the American Plains Indians. Narrated by Walter Brennan, it uses photographs from many public and private collections to document the subjugation and exploitation of the American Plains Indians. (1967)

#1382 - INDIAN FAMILY OF LONG AGO 14 mins. - color - I-S

Recreates the life of the Plains Indian in the Dakotas and adjoining territories two hundred years ago. Presents a summer day's activities of a Sioux family traveling to a large buffalo hunting camp. Shows the dependence of the Indians upon the buffalo. (1957)

#1654 - TAHTONKA

27 mins. - color - I-A

The decline of the buffalo herds and the Indians who depended upon them for everything is shown from the prehorse era to the Battle of Wounded Knee. (1966)

Films (Continued)

#1688 - VISION QUEST

30 mins. - color - I-A

Dwells on the western Indians' belief in a guardian spirit during the pre-frontier days. Describes how an Indian boy, yearning for manhood and warrior status, undergoes a spiritual experience and achieves maturity. (1961)

#1901 - INDIANS OF THE PLAINS: SUN DANCE CEREMONY 11 mins - color - J-A

Once a year, usually in early summer, the Plains Indians have their Sun Dance. This film shows how, for seven days, they participate in the religious ceremony and social activities of the Sun Dance. (1954)

#2251 & 2252 - THE WEST OF CHARLES RUSSELL 54 mins. - color - I-A

Discusses the art of Charlie Russell, commentator and painter of Western life. Shows how Russell caught and preserved the spirit of the West that really was. He saw the West from an Indian's point of view and expressed the crushing of the land by the settlers. (1970)

#2383 - MONTANA'S INDIAN CHILDREN 29 mins. - color - J-A

Film photographed on the Flathead Indian Reservation and the surrounding countryside, including Arlee and Missoula. Shows Indian children in play activities and the importance of hunting, storytelling, and traditional teachings of Indian values and pride in Indian identity are emphasized. (1977)

#3109 - CHILDREN OF THE LONG-BEAKED BIRD 29 mins. - color - P-A

Dominic Old Elk, a 12-year-old Crow Indian boy, likes rock music and riding horses. He is equally at home in a coke shop or a tipi. He knows everything about Muhammad Ali and Old Man Coyote. For though he is proud to be an Indian, he is part of young America too. (1976)

#3419 - THE METIS

27 mins. - color - J-A

In French, "Metis (May-tee) means the crossing of two races. To improve their fur trade, the French sent young men to learn the ways of the Indian. These men found wives among the Indian people and two ways of life were joined. Film explains the origin and location of the Metis people and their troubled history, including their rebellions against the Canadian government. (1978)

The following films are available from the Great Falls Public Library, Great Falls, Montana. The films are checked out for a 24-hour period only. They may be reserved up to three months in advance.

CLOUDS - 11 mins. - color

This film tells about two Indian cowboys from Montana (Crow Indians). It shows them practicing and participating in rodeos.

OUTSIDE THE MELTING POT - 29 mins. - color

The treaties and acts that deal with Indians are explained in this film about Montana Indians. The attitudes of present-day Indians from around the state are also brought out in this film.

Films (Continued)

RED SUNDAY - 28 mins. - color

Using old pictures, paintings, and live action, this film attempts to present an objective account of the Battle of the Little Bighorn.

THE WIND DRINKERS - 21 mins. - color

This film shows about the wild horses in the Pryor Mountains of Montana. Includes information about Crow Indian Reservation.

VIDEO-TAPES

NOTE: Video-tapes are stored in the Instructional Media Center in the Administration Building. All requests for the video-tapes must be made through I.M.C.

This series of black and white video-tapes was produced by the College of Great Falls in 1976 for a telecourse entitled CULTURE AND TRADITIONS OF MONTANA INDIANS.

1. INTRODUCTION AND OVERVIEW - Coordinated by George Horse Capture and Harold Anderson

Highlights: Review of New Montana Constitution, HB 343 and HJR60, Master Plan for Higher Education. Introduction of Advisory Council and Coordinators of Telecourse.

2. LIFE ON MONTANA INDIAN RESERVATIONS TODAY - Coordinated by George Horse Capture, Featuring Carol Chandler and Darryl Gray

Highlights: Maps of reservation locations, agencies. Examples of best and worst housing. Resources, industry, and enterprises. Community scenes, Geographic features.

3. MUSICAL TRADITIONS OF MONTANA INDIANS - Coordinated by George Horse Capture

Highlights: Flag song (patriotism); pow-wows; Indian singing and drumming; types of dances (grass, dog dance, 49'er, owl, round); stick games; hand games; importance of music to the Indian.

4. MONTANA INDIAN TRIBES AND HISTORICAL ORIGINS - Coordinated by Joe Medicine Crow

Highlights: Tribal names, current usage and original and historical. Linguistic groups. Migration patterns up to about 1825.

5. TRADITIONAL ART OF MONTANA INDIANS - Coordinated by George Horse Capture

Highlights: Sequence from stonework; clothing; mediums used (quills, beads, shells, fur, feathers); styles; tribal designs; modern Indian art including commercial influences.

6. MONTANA INDIAN LAND - TREATIES AND THE RESERVATIONS - Coordinated by Phillip Roy

Highlights: Location of Montana tribes from 1825 on. Louisiana Purchase; treaties; Land Claims Commission; Reservation jurisdiction; citizenship; taxes; voting; tribal government; law enforcement.

7. LEGACY FROM THE ANCIENTS - Coordinated by George Horse Capture

Highlights: Pictographs (rock paintings); petroglyphs (rock carvings); tipi rings; eagle-catching pit; buffalo jumps; medicine wheels. All locations are confidential.

VIDEO-TAPES

NOTE: Video-tapes are stored in the Instructional Media Center in the Administration Building. All requests for the video-tapes must be made through I.M.C.

This series of black and white video-tapes was produced by the College of Great Falls in 1976 for a telecourse entitled CULTURE AND TRADITIONS OF MONTANA INDIANS.

8. EDUCATION OF MONTANA INDIANS - Coordinated by Earl Barlow

Highlights: Oral tradition demonstration by Windy Boy; missionaries and mission schools; boarding schools; modern achievements and problems in education; restoration program through bilingual and bicultural education; statewide Master plan; Indian Studies Programs.

9. BURNING ISSUES OF MONTANA INDIAN EXISTENCE - Coordinated by George Horse Capture

Highlights: Issues on different reservations; land claims; poverty; alcoholism; AIM; self-determination; tribal sovereignty; urban existence, including landless Indians in Great Falls.

10. TRADITIONAL FOODS AND MEDICINES OF MONTANA INDIANS - Coordinated by Gerald Red Elk

Highlights: Plants and their uses; food preservation and preparation; traditional medicines; Indian recipes.

11. SOCIAL CUSTOMS OF MONTANA INDIANS - Coordinated by Ray Gone

Highlights: Traditional patterns of raising children; warrior societies; extended family; attachment to the reservation; tribal loyalty; giveaways; contrasts between white and Indian values.

12. THE OLD WAYS - Coordinated by John Sun Child, Featuring Windy Boy

Highlights: Periods of life; vision seeking; singing; nature of wealth; "medicine"; philosophy and values.

13. CONTRIBUTIONS, IMPACT AND IDENTITY - Coordinated by Harold Anderson

Highlights: Place names in Montana; Montana Indian people who are doing things; Indian population figures; what it means to be "Indian"; cultural pluralism.



INDIAN TRIBES IN MONTANA

1. ASSINIBOINE
2. BLACKFEET
3. CHIPPEWA - CREE
4. CROW
5. FLATHEAD, SALISH, KOOTENAI
6. GROS VENTRE
7. NORTHERN CHEYENNE
8. SIOUX

★ GREAT FALLS; LITTLE SHELL CHIPPEWA